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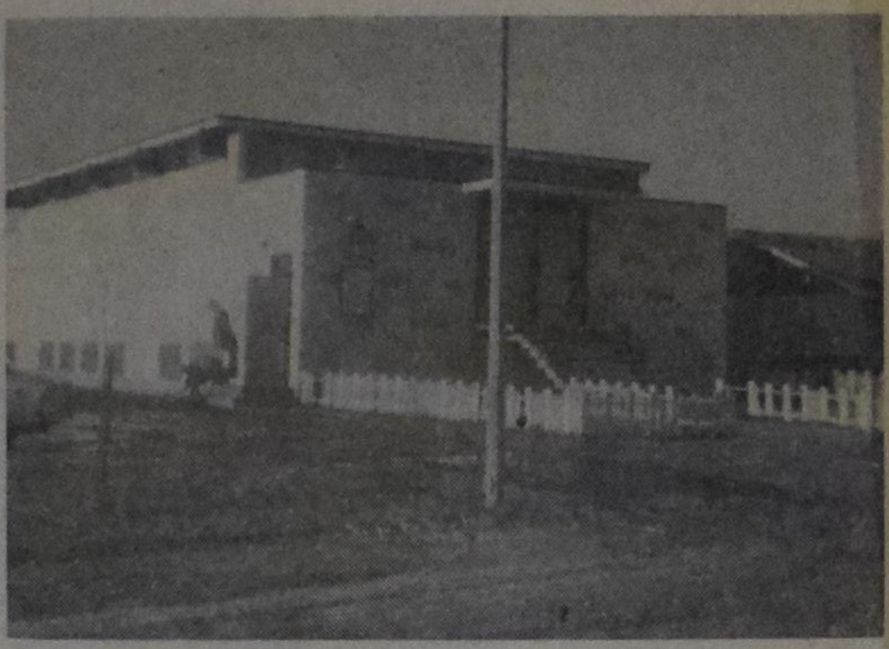
Jan.
Rev. J. W. Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

Edmonton, Alberta Evangelism

A Story of the Glad Tiding Centre



Glad Tiding Center, Edmonton, Alberta.

The little girl looked very small on the big hospital bed. The mother stood beside her, gently stroking her head. It was obvious she had been crying. But then, what mother wouldn't at such a time as this? Just a few hours ago she had received a telephone call, "please come to the hospital, there has been an accident, your little girl was hit by a bus." The past few hours had seemed like years.

The little girl, with a bit of a smile on her face looks at her mother. "I wasn't afraid Mommy, because Jesus was with me." The mother seems puzzled, "What do you mean, honey?"

"Well, my club teacher told us that Jesus loves us, and if we love Him He'll always take care of us, whatever happens, so we need never be afraid."

The testimony of a little girl, a child whom God placed in the care of a Glad Tiding Center club leader for just one hour a week. This true story happened several years ago. Shortly after she was able to leave the hospital, her family moved away. I don't even remember her name. But I'll never forget her testimony, for it has been our inspiration in times of frustration and disappointment, in times, when in our weakness we wondered if it was all worthwhile. Then I remember this little girl and again be assured of the faithfulness of our God. He'll never put to shame the trust and faith in the heart of a child. We are called to plant the seed, but only the Holy Spirit can give it life and make it grow.

Then there is the story of another girl. She too attended G.T.S. Sunday School and Club. But she did not move away. We watched her grow up and become a teenager. During her high-school years she searched for the answers to all of life's problems and questions. She tried to find it in drugs. But down in her heart she knew she'd never find them there. The seed had been sown. One day Christ reached out to her and she committed her life to Him. Now she herself is a wonderful witness to the love of Christ. As Sunday School teacher and Club leader she now may lead other children to her Lord and Saviour. By the time you read this, she and her family will be confessing members of our church. Praise the Lord!

What is this all about? These incidents are only two of the many wonderful things God is doing in the Glad Tiding Center of the Christian Reformed Church in Edmonton, Alberta. The purpose of this article is to aquaint you with the work of the G.T.C. and to share with you the burden each child of God should have for a world lost in sin.

In the fall of 1958, the Evangelism Committee of the Third Christian Reformed Church of Edmonton decided to begin Sunday School classes in the Calder area of the city. The first class consisted of about 12 children of whom only half were unchurched. Through much prayer and extensive canvassing this number increased rapidly and after a few years about 125-150 children met each Sunday morning in 3 different locations to hear, many for the first time, the wonderful message of the saving love of Jesus Christ.

But a problem arose!

Many children, when they reached the age of 12 or 13 felt they had become too old for Sunday School, and began to drop out.

In the fall of 1962 the first Girls' Club was started with about 8 or 10 girls, and the following year a Boys' Club as well. These clubs met in the homes of Christian Reformed families, living in the Calder area. God blessed our efforts abundantly and after a couple of years we had 7 clubs and about 130 children attending.

In addition to Sunday Schools and Youth Clubs, each year Vacation Bible School classes were held in 3 locations with over 200 children attending.

Finding suitable meeting facilities was becoming a real problem. Plans were started to build a chapel where all our Youth programs could be carried out. And where, in time, we would also be able to conduct Worship Services. This took much careful planning and a lot of hard work, but on February 12, 1966 the Glad Tiding Center was officially opened. This was a truly memorable day.

The next step was the calling of a minister for full-time work at the G.T.C. Several calls were extended, but declined.

Since several families in the area had for some time shown a real interest in joining the C.R.C. it was decided the time had come to begin Sunday Worship Services. This was made possible through the co-operation of the ministers of the various Edmonton C.R.C.'s and the first service was held in October of 1969.

Then in April 1970 Mr. Fred Devries, who is a graduate of the Reformed Bible Institute was appointed as Evangelist of the G.T.C. During the past 2 years the work has really expanded. There have been some organizational changes as well.

The G.T.C. rather than being the sole responsibility of the Third Church is now the joint project of the Edmonton First, Second, and Third Christian Reformed Churches. The councils of these churches form the General Board which meets twice a year. The Executive Committee meets monthly and consists of 3 members of each participating church of whom at least one has to be a council member. In 1971 the G.T.C. operated on a budget of $21,600.00.

The activities now include, in addition to the ones mentioned earlier, Adult Bible Study Groups, Evangelism Explosion Group, (follow-up courses). Recently a Ladies Auxiliary was formed and presently a group of young people are being trained to give guidance and leadership at our Coffee House which will be opened in the very near future. It is our prayer that the Coffee House will become a real blessing for many confused and troubled teenagers in the Calder area.

One of the most important and perhaps the most difficult aspects of the work is the follow-up program. This consists of visiting the homes of all the children attending the Sunday Schools, Clubs, and V.B.S. The initial contact is generally made by the teachers and is followed-up by the Evangelism Explosion Teams who are being trained for this work.

Also, several people are taking personal Bible Study in their homes under the guidance of Mr. Devries.

Music wise, we are very proud of our "One-Way Singers", a group of young people who witness to the love of Jesus in music and song. Plans are being made to start a children's choir and a musical group is also being formed.

In the way of literature distribution we offer Bible Correspondence courses. At this time approximately 28 people are enrolled, and to date 4 individuals have completed the course. Our own little magazine "Jesus Freedom For You" is distributed monthly to about 1000 homes in the area. Also magazines such as The Way, Today, and Decision are being sent out to many of our contacts.

Our social activities include: Picnics, Hayrides, Christmas Programs, Mother & Daughter, and Father & Son Banquets, Social evenings for parents, etc.

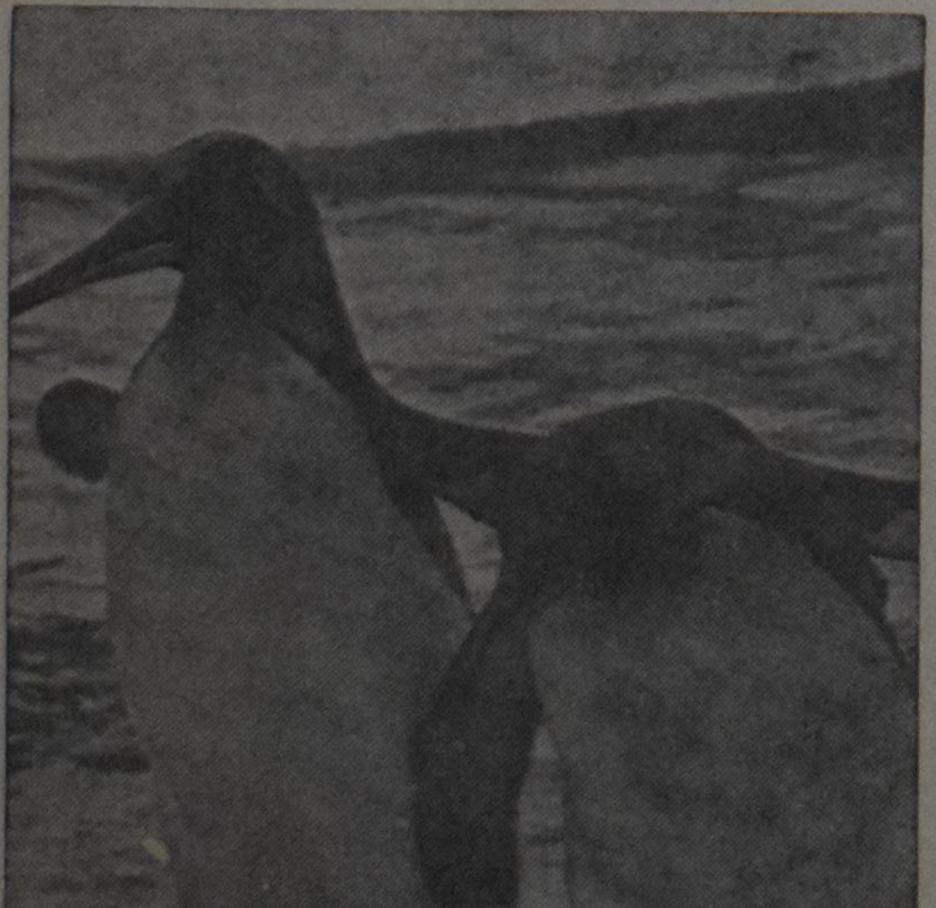
It is almost impossible to state accurately how many people are involved in the work at G.T.C. But this is not important. What I would like to emphasize is the fact that many of us who are part of this work in God's Kingdom have, and do, experience real joy and Spiritual blessing. What a wonderful God is ours. Praise His Name!

When people, young or old, who live in darkness, commit their lives to Jesus, and find peace and happiness in the Lord, real joy is ours. Then we forget about the heartaches and frustrations which are also part of our work. Then the problems which come up from time to time don't loom quite as large.

It is our prayer, and we ask that you make this your prayer too, that our God will continue to bless the Glad Tiding Center and make it a blessing to many. And make us faithful to the task to which He has called us. As Jesus says in Matt. 9:37 & 38, "The harvest is so great, and the workers are so few. So pray to the one in charge of the harvesting and ask him to recruit more workers for his harvest fields."

We also have that beautiful promise of 2 Corinthians 5:18 & 19, "all these new things are from God who brought us back to Himself through what Christ Jesus did. And God has given us the privilege of urging everyone to come into his favour and be reconciled to him. For God has in Christ, restoring the world to Himself, no longer counting men's sins against them but blotting them out. This is the wonderful message he has given us to tell others."

Gerrie DeHoog-Berkenbosch.



PENGUINS IN VANCOUVER'S STANLEY PARK enjoy life in any kind of weather. When infrequent cold snaps freeze the park ponds, they slide naturally into winter sports. The 100-acre park, only a few minutes walk from the heart of the city, was opened in 1888.

Care for less gifted

Almost a year ago a society was organized in British Columbia with the aim to bring the compassion of Christ to retarded children. To be exact, it was on the 13th of May, 1971, that in Surrey, B.C. BETHESDA, the Christian Association for the retarded was established. It is on organization of Christians who have sensed a lack of a Christian society for those who are less gifted.

What is Bethesda?

BETHESDA's main motive is to bring the sick to Jesus and the Board of BETHESDA is convinced that no government or association of people may ever say that Jesus has nothing to do with the brain-damaged children or adults. Our Lord spent more time with the sick than with the healthy when He was on earth. To recognize Him as the Chief administrator of our associations and institutions must of necessity be the inevitable conclusion.

The scientific and clinical advances of recent years have enabled both government and private organizations to increase their help for such children, and we deeply appreciate and recognize the excellent work being done in this area. Thus, it is not our intention to duplicate needlessly any existing facilities or services, but rather to add a new vital dimension — that of evangelical Christianity.

BETHESDA is an inter-denominational association incorporated with Letters Patent from the Government of British Columbia, and is authorized by the Federal Government to issue tax-deductable receipts for all donations in this ministry.

Bethesda's Statement of Faith

Believing that God is the creator of all things and that for His glory they are and were created, we confess . . .

. . . that human life in its entirety is related to its Creator, for God created man to serve Him everywhere.

. . . . that the Bible is the infallible inspired and authoritative Word of God used by the Holy Spirit to enlighten our understanding of God, ourselves and the world.

. . . that through sin, which is disobedience of God's Law, a curse now rests upon human life; human life has become broken.

. . . that Jesus Christ, both truly God and fully man redeems our life in its entirety, healing our brokeness everywhere.

. . . that in order to live truly now and forever, we must have a personal vital faith in Him as Saviour and Lord.

This confession implies that Christ clearly teaches us sanctity of life . . . that we must oppose any tampering with that sanctity of human life, no matter how broken it may be.

. . . that Christ's Law of Love demands that those unable to produce anything in our production-consumption type of society become the object of our love.

. . . that the pursuit of physical, intellectual, social and spiritual development of these less able is best realized with the recognition of the claims of the Lord Jesus Christ who said: "I am the Life."

. . . that the Lord Himself was so intensely interested in those on the fringes of society that He said: "In as far as you have done it for the least of these my brothers, you haved one it for Me."

Objectives

1. To provide Christian fellowschip for parents and other persons interested in the welfare of the retarded child.

2. To search out and provide information relevant to understanding and helping the retarded child.

3. To assist the retarded child in finding a satisfying and purposeful place in society.

4. To promote the physical, social, intellectual, and spiritual welfare of the retarded child.

5. To encourage and assist interested churches in the development of a special Christian education program for the retarded child.

6. To promote the establishment and program of specialized facilities for the retarded child.

Membership

All who are interested in advancing the above objects may become participating members of BETHESDA. The address is 6239 - 152nd St., Surrey, B.C.

Mennonites Plan Museum

GOESSEL, Kans. (EP) — The descendents of pioneer Russian Mennonite settlers who brought to the United States hard red winter wheat are attempting to establish a memorial to their forefathers here in time for centennial celebrations in central Kansas.

The memorial will be in the form of a Mennonite museum complex located here, near the center of the first Mennonite settlements in Kansas.

Church Announcements

CHR. REF. CHURCH

Called to Acton, Ont., Rev. A. W. Schaafsma of Ottawa, Ont.
to Bowmanville (Maranatha), Ont., Rev. Guy Corvers of Thunder Bay, Ont.

Accepted to Fruitland, Ont., Rev. J. de Jong of Essex, Ont., who declined for Athens, Ont.

NETH. REF. CONGREGATION

Declined for Norwich, Ont., Rev. J. Van Haaren of Amersfoort, Holland.
for Unionville, Ont., Rev. L. Blok of Beekbergen, Holland.

EVANGELICAL THEOLOGICAL SOCIETY

On Monday, May 8th, 1972 the Evangelical Theological Society will hold a One-Day-Conference in Wycliffe College, Sheraton Hall in Toronto. The conference starts at 9.00 a.m.

Speakers will be Prof. Clark Pinnock of Trinity Evangelical Divinity School, Deerfield, Ill. and Rev. John Tangelder, pastor of the Chr. Ref. Church of Wellandport, Ont.

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Report on Reformed Fellowship Speaking Tour

by REV. L. T. SCHALKWYK

(2)

My last letter was written on the way from Florida to California. It was easy to find the receiving party at the Los Angeles airport. There was a sprite 92-year-old Frisian who waved a beautiful sign: 'Report 36". He had been an art painter and apparently had not lost his art as yet.

The meeting was held in Artesia, California. It was a great joy to meet again our good friends Rev. and Mrs. Anthony De Jager. Rev. De Jager entertained us recently in Calvinist-Contact by his articles on the California Dutch. We also saw in the meeting our former Vancouver Island neighbour, Rev. J. Holwerda. He had just returned from Canada where he took part in the dedication of the new churchbuilding at Port Alberni.

From the Los Angeles area in Southern California we moved to the San Francisco area in Central California. To me it looked like a glorified B.C. coast: Vancouver and its satellites are nestled in the Fraser Valley, likewise there are fertile valleys wedged between the California coast and the Sierra Nevada mountain range.

In one of these valleys is the bulwark of Calvinism: Ripon. This area is very interesting for its almond and rice growing. There is also a growing concern about the state of the Christian Reformed Church, as was evidenced by the well attended meeting in Ripon's First Christian Reformed Church. The chairman was Rev. C. Flietstra, formerly of Sarnia I.

The theme for all these rallies is: "Will the Christian Reformed Church remain true to the Scriptures?" The writer of this travellog has been assigned the task of outlining how in the past the Christian Reformed Church did remain true to Scripture: e.g. in 1922 Professor R. Janssen had to leave Calvin Seminary when he propounded certain views of Wellhausen's Bible criticism. Now, however Synod 1972 of the C.R.C. (50 years later) is asked to permit within the C.R.C. a non-literal interpretation of certain facts of Genesis 1-11.

Rev. P. De Jong speaks about how proposed synodical report 36 will give standing room to bible criticism, or as Dr. L. De Koster worded it in The Banner (April 7, 1972: "That adoption of the Report in its main lines would open at least the vestibule of our churches to "new" theologies and ideologies foreign to our tradition and confessions and at odds with the Scripture as I understand it."

Rev. J. Hellinga answers the question: "What should report 36 say?" Rev. Hellinga states: We may expect that our churches give clear, consistent and specific answers to the hermeneutical questions asked by our sister churches and that we condemn forthrightly their erroneous interpretation of Scripture. We must take a firm, orthodox stand with regard to the interpretation of the first eleven chapters of Genesis. That is, we must state unambiguously that these chapters, as historical records, are not essentially different from the rest of Genesis and that they must be taken as literal descriptions of real factual, sensory perceptible events. That is what we expect our Church to say."

A Reformed Fellowship Rally was held in the First Chr. Ref. Church of Artesia, California. The Spanish style of the building is characteristic of many structures in this area.

Encouraged by the turnout during the California tour, we took the plane from San Francisco to Seattle. After a few more enthusiastic meetings in the State of Washington we headed home.

It has been heartwarming to see how both the learned and unlearned came to these Rallies from a wide area. Personally it had been a blessing to me to have stayed at the home of two medical doctors who were a living example on how to combine scientific thinking and simple, childlike bible faith. Both have not allowed the evolution theory to rob them from faith in the biblical facts of Genesis 1-8.

Let us follow the example of these pious and learned men. You can never go wrong believing the Bible's claims. It will make you happy and sure now and forever more.

"Retreat - Don't Surrender"

Somebody somewhere blew the bugle for retreat. At first it was only a casual suggestion but we all leaned on the idea until it became fact. For two days fifteen area Christian School administrators, from the Niagara District Christian Schools, retreated to the relative quiet of Camp Shalom. We didn't surrender to the pressures of our positions; we just retreated to recharge our batteries. That was several weeks ago and before we forget that we did indeed manage two days "out" we'd like to share our retreat with you.

The rewards of our jobs are many, ask any principal; the frustrations and pressures are legion, ask any principal's wife. We have chosen a vocation which puts us at the axis of Christian day school operation. Most of us are advisory board members, education committee members, associate P.T.A. board members, involved in public relations and promotional campaigns. It is no doubt reassuring to the Christian community to employ dedicated and informed principals who can help set and develop goals of Christian education — kind of an all around "expert". Someone the equivalent of the public school's hierarchy of consultants, supervisors, specialists and myriad committees all rolled into one. A gratifying situation if you've found time to read, think and talk of matters relevant. A frustrating predicament if you're bogged down with future enrolment figures, five year plans, lethargic committees or a community which seems to lack spiritual commitment. And because underneath those degrees, certificates, pedagogical jargon there beats a heart that yearns for warm August days, cedar-strip boats and piles of pickerel we decided to retreat for thirty-six hours — about the equivalent time of four Board meetings, three Education Committee meetings, two P.T.A. meetings and a couple of promotional meetings. Only we didn't get around to talking about those piles of pickerel. We settled for a halfday discussion on "The Christian School within the framework of the Education Act and the Department System", an inspiring pep talk by the Rev. Mr. H. R. DeBolster and a halfday discussion on "A 'Model' School within and for the Christian School System". Weighty matters which needed our attention if our Christian School movement is to be meaningful in today's and tomorrow's society. It was good to have time to discuss these issues. It was fun to plan our own meals, take a break for bowling, hear some "bedtime stories" and shed our professional decorum and shirts during some marathon table tennis sessions. All in all a worthwhile retreat. I recommend this type of format for groups of hectic housewives, businessmen, friends. File a reservation for Camp Shalom, talk, get lost in an acre of trees, think, eat out of a can, read, get chased by an angry German shepherd, it will refresh your joy in living. There is after all, nothing disgraceful about a retreat as long as it is not a permanent one — a running away from our problems; as long as we as Christian soldiers press forward with renewed vigour and dedication right straight into our our daily wars with the secular world. Retreat? Charge!!

W. H. Hultink.

CANADIAN EVANGELICAL FELLOWSHIP ACCEPTS DENOMINATIONAL MEMBERSHIP

Ottawa, Ont. (EP) — The Evangelical Fellowship of Canada voted at its annual conference here to admit denominations as members.

In the past the organization, formed in the mid-1960s, has operated as an association of individuals and some institutions.

Delegates to the 1972 meeting came from 20 denominations, from "mainline" Churches to new evangelical groups. Plans were made for appointment of a full-time executive secretary, and a budget of $35,000 was approved. Dr. Robert N. Thompson, Progressive Conservative member of Parliament from Red Deer, Alberta, was re-elected president.

DATA CENTRE

May 1-May 27	Senior Art Majors Exhibition, Calvin College FAC, 9 a.m.-9 p.m., Mon.-Sat.
May 4	Annual memership meeting Assn. for Upholding God's Name. Free Chr. Ref. Church, Mohawk Road, close to overpass of 403, Ancaster, Ont. 8 p.m.
May 6	Bowmanville, Ont. Concert by Chr. Choirs and Chr. Music Soc. under the direction of Leendert Kooy, A.R.C.T.
May 8	Annual Conference Envangelical Theological Society, Wycliffe College, Sheraton Hall, Toronto. Speakers: Rev. J. Tangelder, Prof. Clark Pinnock, Mr. Graig Cook.
May 9	Business meeting of the Canadian Fed. of Chr. Ref. Ladies' Soc. at 8 p.m. Chr. Ref. Church, Talbot St., London, Ont.
May 10	6th Convention of the Canadian Fed. of Chr. Ref. Ladies' Soc., to be held at 10 a.m., Centennial Hall, 550 Wellington St., London, Ont. Speakers: Mrs. L. VanDellen, "Make me a channel of Thy blessing"; Mr. Jerry Jonker, "The daily work of 'The Back to God Hour'."
May 12	Jarvis, Ont. Fryske Joun mei Abe Brouwer.
May 13	Strathroy, Ont. Fryske Joun mei Abe Brouwer.
May 17	Woodbridge, Ont. Fryske Joun mei Abe Brouwer.
May 24	10.00 a.m. Hollandse Dag in York, Ont. Chr. Ref. Church. Speaker Rev. H. Numan of Hamilton, Ont.
May 24	Hollandse Dag, Moorefield, Ont. Community Hall.
May 25	Annual meeting of "Bethesda", the Christian Association for the Retarded, in the Surrey Christian Reformed Church, 9135 - 132nd Street, Surrey, B.C. 8.00 p.m.
June 3	Trillium Young Calvinist League Kick-off Rally for its SWIMers and Pine Rest Volunteer. Main speaker: Rev. J. Lont, Y.C.F. Director. Music by the Inspirations. Drayton Chr. Ref. Church, 7:30 p.m.
Aug. 18-26	Young Calvinist Convention at McMaster University, Hamilton, Ont. Theme: God Power.

A. Hosmar, C.A.

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Dr. W. H. Velema (Prof. Free Chr. Ref. Seminary, Apeldoorn) — **AANGEPASTE THEOLOGIE** (Bespreking van Dr. Kuitert's theologisch denken en een vergelijking met de Gereformeerde theologie) ... $3.65

" " **GEBEDEN IN DE BIJBEL** ... $2.85

" " **NIEUWE WEGEN, OUDE SPOREN** ... $1.95 (An analysis of all modern thinkers in theology. Frox Cox - Bultmann; Robinson - P. van Buren; Altizer and Soutte)

" " **RONDOM HET LEVENSEINDE** ... $2.60 (Ethische en pastorale overwegingen)

Ds. M. R. VandenBerg — **DE GEKERKERDE KERK** $2.75 (What does the Bible say about the Church)

J. H. Hendriks — **LEVEND WATER OP WEG NAAR EEN NIEUWE WERELD** ... $2.55 (Over het wezen, de opdracht van de Kerk en de Kerk vandaag)

H. G. Groenewoud — **OPEN DIE DEUR** ... $3.40 (Articles about the "Apostolicum")

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22 Juni	—	3 Juli			
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26 Oct.	—	6 Nov.			
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ATTENTION LADIES

PLAN TO ATTEND THE

CONVENTION

of the Federation of Christian Reformed Ladies' Societies

to be held in LONDON, ONT. at the Centennial Hall, 550 Wellington Street

on WEDNESDAY, MAY 10, 1972.

THEME: "CHANNELS OF BLESSING".

Morning Session: 10:00 A.M. Speaker Mrs. Evelyn Van Dellen of Springdale, Ont.

Afternoon: 2:30 P.M. Speaker Mr. Jerry Jonker of "the Back to God Hour".

EVERYONE WELCOME!

Tickets may be obtained from: Mrs. D. Walinga, 162 Mary Street, London, 63, Ont.

Cost $2.00 per person. Includes admission and lunch.

CALVINIST - CONTACT

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Again: The First Obligation

Going by the various reactions we received we fear that we have not been clear enough in our editorial in our April 10 issue. It seems that some readers have read a negative criticism on the church in what was written under the heading "The First Obligation". If that would be the general conclusion than we have missed our goal completely.

Let's try to make clear what we meant with a few illustrations. Recently we met a man who is a very good draftsman with a lively interest in everything mechanical. We met for about two hours, during which we didn't have to say much because he was constantly talking. It was a pleasure to listen to him. He took such a pride in his work and talked with such an enthusiasm that we could not help but get a little excited also, even though we are not mechanically inclined at all.

We know another man with whom it is difficult to have a conversation about spiritual subjects, but you only have to mention the word "backyard" and you have him going. It is amazing how much that man knows about plants, flowers and insects. Again, it is not boring at all to listen to him as he relates his experiences in gardening. That man inspires you to have a closer look at what is growing around the house.

What these men have, their love and enthusiasm for mechanical things or for flowers, shows without a shadow of a doubt that they are full of these things and that they have put their hearts into them. Do you see the connection between this and what we mentioned about evangelism and the huge evangelistic program of next year? In other words: just as these men are full of mechanics or full of nature, just so and more so should we be full of Jesus Christ.

It is fine if we work hard for christian education or if we put our shoulders to the wheel of the christian labour movement or of christian mercy or of whatever we have organized. But those things can only be a result, a consequence of our personal relationship to God. If that relationship is lacking, then the Lord does not rate our activities very high. Jesus even said once that people will come to Him and claim that in His name they have cast out demons, but the only answer He has for them is "I never knew you." (Matt. 7:22).

Of course, we could give the advice: if you are not full of the Lord, don't engage in evangelism. However, we then would be accused of negativism, and rightly so.

Pretty soon we will be called upon to take a part in a huge evangelism program, which will involve 125 denominations (not churches but denominations) on the North American continent. Then we will be confronted with the first obligation of the church: proclaim the Word of God.

We would not be surprised if many of us would feel hesitant or even afraid. We may at best agree that evangelism is the first obligation of the church, but because we are hesitant and afraid, we on a whole have dropped it and thrown ourselves on other things. However, could it be that God gives us another chance in "Evangelism Thrust"?

Regardless to which denomination we belong, it is time that we realize who we are. Did it sink in that we are redeemed, redeemed for ever? That we have been brought into the family of God? That God has laid His hand upon us and that He never, never let us go again? Are we really involved in the fact that we are His just as much as our draftsman with his mechanics and our horticulturalist with his backyard?

We don't have to be hesitant or afraid about our first obligation if we return to our first love. Then the Lord Himself will open our mouth and use us in the spreading of His gospel. We want God to bless us, but the Lord wants us to be a blessing.

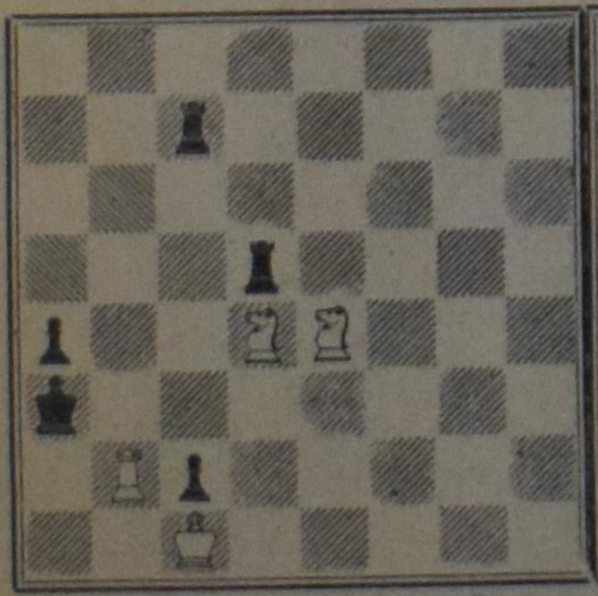
D.F.

Let's Play Chess

Editor: Charlie Hess

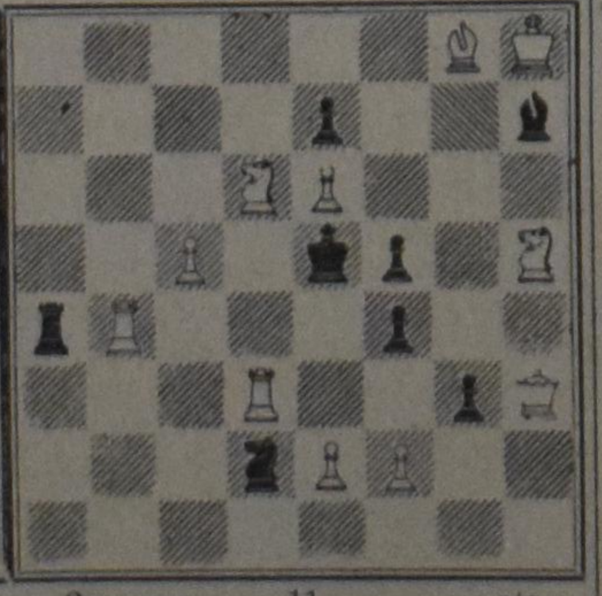
FIRST SERIES OF PROBLEMS IN MAY

488
G. Leon - Martin,
France 1945
5



3-mover 4 3 pts.

489
G. Authier,
France 1949
8



2-mover 11 pts.

NOTES

1. I hope that the May program will just fit in the needs of our contestants. I tried hard to get interesting three-movers which are not too involved, plus two-movers of the kind I promised before.

2. 488 is a genuine miniature. The author is an artist in the field of chess. He shows elegance and humor in his products. The question is how do the white Knights prevail above the black Rooks? The full solution is asked for, which means key, plus threat, if any, and all variations. Miniatures have only one or two of them. You will enjoy this problem!

3. 489 is fully regular. But it has a solution you will like. Indication of key and threat, if any, is asked for, but, of course, you have to try all variations first before you can be sure that your chosen keymove is right.

4. Before you mail the solutions of this series, please, wait till the second series will have been published.

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CHRIST AND CULTURE

by DR. REMKES KOOISTRA

The relationship between **Christ** and **Culture** never fails to catch our attention. We always struggle with it. We often feel that the one way of combining the two is too much in **this** direction, but that an other way of doing this, is going too much in **that** direction. I feel, therefore, that it is necessary from time to time to reflect on this relationship and to examine some of our answers in the light of Scripture. When you talk about "Christ and culture" it is of great importance that you **live** what you **preach.** The topic is of special importance in the days that the church celebrates Christ's victory over death. Does this have any implications for the course of daily life? Does Christ's resurrection mean in fact that we don't have to man the boats anymore or to throw out the nets? Does Christ's appearance in the circle of his disciples, now here, then there, indicate a certain discontinuity of our normal way of life? Does it mean that — actually — the risen Christ does not fit in with our Canadian or American way of life?

To find — at least a preliminary — answer to these questions, I must remind you of the meaning of the word "culture". There is always the confusion between culture in a broader sociological sense and in a more limited sense as relating to civilization and the fine arts. Reading the summary of K. Schilder's book on this topic in "The Canadian Reformed Magazine" of April 1st, 1972 I did not find a clear definition either. Schilder only mentions that:

> "the word culture has undergone a great confusion of meaning — the philosophers of culture have many subjective definitions, and Christians have failed to oppose this with a clear and unequivocal statement of faith."

For the purpose of this article I don't have to be very precise as to the true meaning of culture. Let it involve almost all of our human activities from manning the boats and mending the nets to the most refined expression of art and the most delicate mode of behavior in painful situations.

Eating and drinking are as such not cultural activities, no more than breathing or sleeping. Of course, we may eat while sitting down at a table, while having some intelligent conversation, etc. and in this way we may take our eating out of its only natural context and give it a place in our culture. In this way we can, for instance, speak of the Mennonite sub-culture as part of the overall pattern of Canadian culture — if there is something like this at all.

* * *

Richard Niebuhr in his still valuable study on **"Christ and Culture"** distinguishes between five different positions. They are as follows.

1. There are those who believe that **Christ is against culture. They are the pillar-saints of former days.** Christ is the only One who matters. Give me Christ and take the world. They forget that Christ is Lord, that he redeems and also governs the world.

2. There are those who believe that Christ is the **Christ of culture.** They identify Christ with culture. It is the position of modernism and of the social-Gospel movement. They forget that Christ said that his Kingdom is not of this world.

3. The third division is made up of those who believe that **Christ is above** culture. Here Christ is not swallowed up by culture. Culture never will become entirely Christian, but it can be guided by Christ and His church. It exists in the dualism of nature and grace. There is always a division: reason and faith; state and church. In the final analysis Christ wins. This is the position of dualism. It forgets that we cannot serve two masters at the same time.

I now ask your special attention for the two following possibilities, for in the rest of this article we will mainly concern ourselves with these.

4. There are, furthermore, those who believe that **Christ and culture** can only be seen **in paradox**; there is always a dialectical tension between the two of them. The Christian never can say only "yes" to culture, he must also say "no". Here we meet a pessimism with regard to the world and to what we as Christians can do with it. Basically the world lies in the bonds of evil and remains there. You untie one knot, so to speak, and you get entangled in another one. They seem to forget that faith can move mountains.

5. There are, finally, the ones who believe in **Christ as the Transformer of Culture.** They see Christ at the controls of all our cultural activities. They confess that Christ claims all of life for Himself, even to the last square inch (Kuyper). Christ's claim must be realized in history. Christians have to unite in Christian organizations to devote themselves communally to this task. Christ does not only save us from death, he also renews us to enable us to work out our original cultural mandate. Life becomes a Christian art of living and the laws of God must be discovered and obeyed.

* * *

For those who are no strangers in Jerusalem it is easy to recognize in the first position that of the Anabaptists (wereldmijding — world avoidance), in the second that of secularization (verwereldlijking), in the third that of Thomistic Roman-Catholicism, in the fourth that of traditional Lutheranism and in the last that of the Calvinists and Neo-calvinists.

* * *

Often the impression of the last position is one of optimism, one of a living in the now without much emphasis on the return of Christ. Christ has won the victory, there is the beginning of that Kingdom of God and you better join. Critical questions should actually not be asked and seem to betray a lack of courage and of vision.

How great this enthusiasm can be, will be demonstrated from the following quotation of the previously mentioned summary of Schilder's book on **"Christ and Culture"**:

> "Through the fulfilling of His office, perfect, original man appears once again in this sinful world. Christ is a perfect man, and He re-creates us into people who are perfect in principle. Believing this, has two consequences:
>
> a. Christ is the only one who has influenced culture in a completely pure manner as the saviour and renewer of culture.
>
> b. Because of His redemption, there are once again people who are pure **in principle.** Proceeding from this redemption, man has to live again in this sinful world and has to place his talents in the service of God. The redeemed live in the world ("I do not pray that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil one.")."

* * *

All these things came to my mind as I read lately a very interesting book written by Dr. G. Puchinger entitled "Een theologie in Discussie" (A theology in [under] discussion). This book, published in 1970, begins with the three radio speeches of Dr. Puchinger about Schilder in 1969, the year of the 25th "anniversary" of the "vrijmaking", the beginning of the "Geref. kerken onderh. art. 31 K.O.". After this you will find three contributions of Dr. O. Noordmans, who was one of the early critics of Schilder. His first contribution is a speech he gave in 1935 for the students of the Free University under the title "Critical tensions in Reformed Theology" (critieke spanningen in de Gereformeerde Theology). Upon the invitation of Schilder, Noordmans wrote two articles for Schilder's weekly magazine **"De Reformatie"**, in which he tried to restate and to clarify what he had been saying to the students in Amsterdam.

The two men Schilder and Noordhuis had never met personally. Schilder offered to Noordmans with friendliness and generousness the pages of **"De Reformatie"**. Of course, Schilder also responded. He did so in no less than seventeen articles, from January to June in 1936, but in all these articles the debate remained fair, without any bitterness.

* * *

It struck me that we still wrestle with the same problems today. It may, therefore, be important to listen to what Oepke Noordmans had to say about Klaas Schilder and also to what Klaas Schilder had to tell Oepke Noordmans in defense of his position.

* * *

Noordmans knew that Schilder had deep objections against Kuyper's theory of "common grace", but this does not save Schilder, according to Noordmans, for he "continues to walk behind the Cultural banner of Kuyper till the ground sinks away under his feet." (p. 75). Schilder absolutizes culture and "calling and office are used in connection with culture as they are in connection with faith" (p. 75). Schilder "absolutizes the cultural problems and in exchange for this he makes the faith-problems cultural" (p. 76). "The Gospel becomes an addition to the Creation. At the time of the creation God proclaimed the first principles; Jesus brings us back to them and so the Gospel becomes a cultural matter" (p. 77). Noordmans discovers that Schilder does not acknowledge a culture of common grace, but culture is either **culture in obedience** or **culture in transgression** (p. 77). [1])

In his speech to the students Noordmans had said that in Schilder's theology common grace no longer is the bridge over which the heathen enters the church, but the gang-board by means of which the Christian leaves the church (p. 54).

From these quotations it becomes clear that Noordmans' basic criticism of Schilder is that the latter is too enthusiast, too forceful and too absolute. Noordmans moves in the tradition of Kohlbrugge and Gunnink. He does not have that much confidence in the reborn Christian. He remains a sinner. For Noordmans the Kingdom of God remains mainly confined to the church, it does not result easily in a Christian society. For him these eternal first principles of the creation are not all that clear. Noordmans makes

(Continued on Page 4)

Astronaut Jack Lousma of "Skylab" has Frisian background

"Skylab" is the name of the earth-orbiting science workshop which will begin its first mission in space in May 1973. Much of its program is designed to discover the effects of long-term space traveling on the human body. Jack Robert Lousma, a NASA astronaut, will be a member of the second crew to man Skylab. Lousma, as his name indicates, is of Frisian origine. He is the grandson of Sipke Louwsma, who left the Frisian village of Piaem in 1893 to immigrate to the United States. Jack's grandfather was married to Jetske Kuypers of Makkum and they together, as the time of their immigration, had three children: Boukje, Willem, and Albert. They settled in Drenthe, Michigan, where they had still other children, including Jacob, the father of the astronaut.

The Frisian spelling of the family name is Louwsma, but Jack has dropped the w. Many of the astronaut's forefathers lived in Gaesterlân, in such villages as Wyckel, Sondel, Harich, Aldemurdum, and Rûgehuzen, Jack himself was born on February 29, 1936 in Grand Rapids, Michigan. At the age of six his family moved to Ann Arbor, where he attended the University of Michigan and, in 1959, earned a Bachelor of Science degree in Aeronautical Engineering. In 1965 he received the degree of Aeronautical Engineer from the U.S. Naval Postgraduate School. He is married to the former Gratia Kay Smeltzer of Ann Arbor and has three children.

Lousma, an astronaut since 1966, will rocket into space for the first time on July 30, 1973 for a 56-day Skylab mission. With Lousma will be Alan L. Bean, commander, and Dr. Owen K. Garriot, who holds a doctorate in electrical engineering. Though Lousma enters space as a rookie, he has had his share of the excitement which goes along with the U.S. space program. He was at the console at NASA's Manned Spacecraft Center in Houston on the night that a mid-space explosion endangered the lives of the crew of Apollo 13. He relayed to the crippled space ship the data that made it possible for the Apollo 13 crew to alter its mission to return to earth in safety.

Christ and Culture

(Continued from Page 3)

in this debate the impression of being the humbler Christian.

* * *

This does not mean that Noordmans is right. One can be too humble. Being too humble can be a form of unbelief. See the story of king Ahaz in Isaiah 7.

It is remarkable that at the end of his second article Noordmans quotes Schilder just in this respect. "He (Schilder) writes: 'We admit that our point of view seems to be impertinent . . . But we don't want it otherwise . . . Since we accept that this point of view is biblical, we are not afraid of its consequences.'"

* * *

The question left to be answered now is what does Schilder try to get across in his thirteen responses to Noordmans?

I will begin with Noordmans' basic complaint that Schilder absolutizes the cultural mandate. Schilder responds that all absolutizing, also with regard to the cultural mandate, is sin; but that on the other hand every attempt to de-absolutize God's command, also in our cultural responsibility, is just as sinful.

Schilder admits that he seems to be absolute, but he answers that he cannot help it: God wants him to be that way. Not culture is absolute, but the Word of God is (p. 93).

He defines the difference between Noordmans and himself in these terms: the one is of the opinion that "God's Word" deals with certain matters only, whereas the other maintains that It literally has to do with everything (p. 93). God created man as his co-worker, but man fell into sin. This does not mean that God gives him up as His co-worker. God does not allow man to be idle in any field. In Christ man is restored as God's co-worker (p. 94). The church, therefore is not a new creation, but the renewed creation (p. 95). Later on Schilder explains that even though the term "God's fellow workers" in 1 Cor. 3:9 does not mean "co-workers with God", but "co-workers for God" this does not change his theory, since it is based not on a particular text, but on the Scriptures in its entirety (p. 110). Schilder defends his thesis against Noordmans that the relationship between the Creator and the Redeemer is among other aspects also that of the relationship between the Maker and the Mender (p. 101). Even Kuyper, according to Schilder, in his doctrine of common grace warned against a dualism between nature and grace. Schilder saw very clearly that this old dualism was the inherent danger of Kuyper's theory. Today, I think, that almost any reformed theologian will agree that Kuyper was not always successful in avoiding this trap.

Noordmans seems to be right when he states that with Schilder the ground of common grace sinks away from under his feet, but Schilder could easily have said that he does not need this ground anymore. He states that the difference between Kuyper and him is that the latter falls backs more consistently on the creation, and in this way the soil under his feet becomes only more solid ground (p. 129).

The difference between Noordmans and Schilder comes sharply into focus as Schilder accuses Noordmans of leaving culture to Babel and to begin the history of the church with Abraham, who does not come from Ur of the Chaldeans, but from murder, death, destruction and confusion (Gen. 3-11), (p. 114). This accusation leads Schilder on to his final rebuttal: Noordmans is a dualist. Noordmans may say of Schilder that he in his absolutism **desecrates** Scripture, Schilder responds that Noordmans **emasculates** Scripture by his dualism (p. 118). Schilder is Noordmans too bold, Noordmans is Schilder too modest.

* * *

We have to come to an end of this article — it may be too long for some already. My excuses could well be that I deal here with a very important problem and that I try to tell you in a few lines a bit about a book of 150 pages.

What can we learn from the debate in 1936 between Schilder and Noordmans?

Somebody asked me whether the difference is not just a psychological one. Schilder would be the exuberant theologian, taking risks and daring to make big jumps, whereas Noordmans would be holding back, afraid of saying too much and therefore becoming increasingly irritated by Schilder's "audacity".

The most striking example of this situation is perhaps the moment that Schilder calls Christ "God's wholtemperiertes Klavier" (God's well-tempered Clavicord — Bach) on which music is played in the right beat and tune. Christ brings the music of the spheres back in tune, Now I must admit that the expression is not too clear. But here even the careful Noordmans seems to become angry: he calls it "profane" (p. 81, 135).

* * *

I was reminded of all this when in the last issue of "Perspective" (March '72) I read Guillaume's remarks about humility. In contrast to Vollenhoven and Dooyeweerd who were so humble, the "young AACS men . . . said: 'Here am I!' But they should have said: 'Who am I? . . . that I'm here before you?'" (p. 13).

According to Guillaume there should have been a difference in "tone", not in "teaching".

Is this all that there is to it?

Would the difference in tone at times have led to a difference in teaching too?

I think that Noordmans has a point as he reminds Schilder that he should not absolutize. How much do we know of God's creation-ordinances? In St. Catherines I warned against the identification of the modal scale with the creation order and so with general revelation and so with the Word of God. Happily the professors of the Institute for Christian Studies agreed with me there.

* * *

We must be humble and modest. We cannot, for instance, deduct from the creation order a didactic theory, like a magician pulls a rabbit out of his hat, but this does not mean that we should not be busy working on the formulation of a Christian theory of education and teaching. We certainly must do this.

As Christians we should be christianly busy to claim the world for our Risen Lord, but we should always be aware of our limitations too, for we still see "in a mirror dimly". This will make us patient with each other and kind to those who do not (as yet) share our faith.

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1) A good example of Schilder's idea about "common grace" is also shown in the following quote from the article in **"The Canadian Reformed Magazine"**, to which I referred above — and note the difference between **sun-ousia** being together on the floor of God's creation, and **koinoonia** having communion with each other —:

Strictly speaking, positive culture building can occur only when people labour according to God's will. From this we must not deduce that a portion of the human world performs culture service and the other portion lives "in the desert". No real "koinoonia" exists among men, no communion brought about by God. There does exist a "sunousia", a being-together, among all men. God has not yet separated the wheat from the chaff. All people have an urge to cultural service; however, they do not all serve according to God's will or to His honour. God still holds back damnation and the Antichrist, and Christ also restrains Himself. Judgment is held back, but so is grace. It is partly through the retention, the holding back, of God's coming that service by the unfaithful is possible. This restraint by God will decrease at the end of time. There is similarity in cultural forms, but difference in cultural trend or direction. A culture which wishes to manifest itself without taking God into account, will never come to unity and will consume and destroy itself time and again. One then pursues culture for the sake of culture, and thus makes it an idolatry. **end** of culture, but only the **means** of culture.

TOO MUCH PRESSURE ON OUR CHILDREN

Pastoral Counselling

by Rev. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

Our subject for today is "Too Much Pressure on our Children". One of our regular readers sent me a clipping from a newspaper. It's just a little corner out of a paper so I can't tell what paper it is or what the date of the paper is, but in this little article there is a quotation from Dr. Bruno Bettleheim, a noted child psychologist. Dr. Bettleheim has written several books and is well known for speaking at various places. And it mentions here Bettleheim speaking Wednesday evening to about four hundred people, stressed that a major problem in child-parent relationships today is the fear by the parents that they aren't raising their children correctly. He said some parents are scared of their children and the children are scared of the world. So where is the security in this world? He goes on to say that a child faces academic pressures at this crucial period of growth. It's a strange contrast that just at the time when it is most important to consider the child's feelings we say, "Forget about those feelings; just get your grades." The emphasis on the academics has reached a point where especially among middle income groups, the child is faced with great pressure during the whole growing period from kindergarden through college. Twenty-one years of school is unnatural, he says. To postpone the real things in life for so long has in the history of man usually only been accomplished to a privileged few. Only recently he noted have the masses been afforded the chance for extended education, and we probably haven't adjusted to the change. The heading of the article says that this explains a good deal of the generation gap.

We know, of course, that there are many people, possibly all of us, put a good deal of pressure on our children. We try to have our children do the best that they possibly can, but a good deal of these pressures are not instigated by the proper motive. We have this feeling of status that has to be achieved. It's not just good enough to have a kind of a house like the rest of the people have but we ought to have something a little bit better. It's not good that our children get average grades like the rest do, but they have to be at the top of the class. A father of a college boy can then say about his son that he graduated from college with straight A's, and he is a very proud man because he feels that his son is so much better than others who take four or five years to get through college and don't get those kind of grades. Now this is the kind of pressure that is often put upon our youngsters, and many parents do this, not because it's so good for the individual who is studying, but it gives the parents a good feeling. We find often that parents live their own lives in their children. The father possibly didn't get much beyond the tenth grade, and then it's a wonderful thing that he has gained enough money so that he can send his son through college, and possibly through the university. He gets a real satisfaction out of this because he didn't accomplish this in his own life, but he could accomplish it in the life of his progeny. Parents get a tremendous satisfaction out of it when a son makes a touchdown on a football field or when he hits a home run as a junior leaguer or when he is on the first string of the basketball team. Not because this is so good for the individual, or possibly the youngster doesn't even like it too well, but it is wonderful for dad and mother to be able to brag about it in the office or in the shop. He gives him an inner sense of satisfaction because possibly dad is too clumsy to walk straight and mother was never able to even play croquet, and so they get satisfaction out of their children.

I heard recently of a young lady who is rather popular and she had a good many dates, and when she would come home at night, her mother would want to hear all the details of how often the young fellow had kissed her and what kind of feelings they had for each other, and it seemed as though this mother had to get that kind of satisfaction from her daughter because she didn't have it too much in her own life. I think this is one of the unworthy motives that parents have for pressuring their children. This is not only true in school. You find this kind of pressure in little league baseball, for example. Those who lead these teams and coach them will tell you that their biggest problem is not the youngsters but it's the parents, because everybody wants his youngster to be a pitcher or catcher or to hit a home run, and if his son strikes out there is something wrong somewhere along the line; either the umpire can't see well or the coach isn't doing a good job in practicing batting. And we live in this kind of a competitive world, boys' clubs and girls' clubs. You find the same thing is true in all the activities of the school. This whole idea, for example, of having a queen. It leads to an awful lot of competition and it hurts feelings because there's too much pressure that is placed upon people at that particular age in life.

Of course, we are living in a competitive world. Whenever Russia makes some kind of advance in the field of science, we feel badly that we weren't the first to do it. We have a tendency to be constantly comparing with other people, and we want to be first. America must always be up on top, and this is a dangerous approach to take. It shows our inner insecurity; it shows our immaturity. We've always got to be first. We're the kind of person that has to have the biggest piece of candy, or we have to have the car that has the most chrome on it. Now what's wrong with all this pressure? I think if you could take at an adolescent ward such as we have at our hospital, you would find that many youngsters have been pressured; they've been pushed. Everything has been done in order to make them accomplish just a little bit more than their parents have. I think if you look around you in society in general you will find this same sort of thing, and to me it is dangerous. When we put our children under pressure, when we try to pressure them beyond the point of endurance, they are going to reach the breaking point; they are going to reach the point where they say, I'm going to rebel. And when they rebel, somehow or other, they let loose and they begin to act out and they begin to show that they are not going to do what their parents want them to do.

To me the emphasis must be laid more on the fact that we let our children grow up instead of making them grow up. A young lady was saying that she is about 22 and she has not been dating very much. She said, "It doesn't bother me, but it surely bothers my mother." Now what's so wrong about a girl who is attending school and wants to become a school teacher, that she doesn't date very much. If she doesn't feel inclined to why should we get all perturbed about this sort of thing? But immediately parents begin to feel that somehow or other this girl is going to be an "old maid" if you may use that term, and they keep on pressuring, "Why don't you go out and meet the right kind of people?" And then in this whole area of dating, also, you find this same kind of pressure. You have to meet the right kind of person, somebody who comes from the right kind of family, because if you get somebody who is just an average individual even though they are very likeable, still many parents will say, "Well, couldn't you do better than that?" Pressure, all the way through, — and I wonder sometimes whether we don't foster unwholesome pressures in the religious life.

It seems to me that a number of young people that I have met in recent months have mentioned that they haven't made confession of faith; they haven't joined the church, as they say, because they don't want to be pressured into it. They say if a minister talks to me this is the first thing that he asks, "Why didn't you make profession of faith?" Or, when parents or relatives speak they say, "it is too bad that she hasn't yet joined with the church." And some of these people are, I feel, very fine people and young people, but they are not quite ready to make that kind of commitment. Or, possibly they don't want to do it because they are being pressured into it, and they want to do it of their own will. Let's not pressure our children and young people so much. Let them grow up. It just doesn't work.

OUR THOUGHT FOR TODAY: To find true wholeness we need that healing power which is found in the atoning work of Christ. This power removes the guilt of our sins, but it also breaks the power of sin, and this is the road that leads to true wholeness and to true Christian mental health.

'New International Bible' hailed at Florida Dinner Honoring Scholars

PALM BEACH, Fla. (EP) — In 1976 a new translation of the Scriptures called the New International Bible will appear, according to sponsors of a dinner here to honor five scholars working on the new version.

Why a new translation? Dr. Larry Poland, president of the Miami Christian University, one of the hosts, said there is no single translation in existence which is in language that is understandable to today's young people yet is fine enough to be used in public worship services, and which is faithful enough in rendering the Hebrew or the Greek into English so that you can rely on it alone for private Bible study.

Poland was one of some 40 educators and Christian business men from South Florida who attended the dinner at the Palm Beach Bath and Tennis Club.

Other manuscripts have been apreparing in other parts of the world. They will get a final review in Germany this summer by a 14-man central committee on translation and the New Testament will be published early next year.

The Florida scholars, who have been working in Boca Raton, include Dr. Edwin H. Palmer, professor at Westminster Seminary who serves as executive secretary of translations for the New York Bible Society which is sponsoring the new work; Dr. R. Laird Harris, dean and professor of Old Testament at Covenant Theological Seminary; Dr. William Hendriksen, professor emeritus of New Testament literature at Calvin Seminary; Dr. G. Henry Waterman, professor of New Testament at Wheaton Graduate School; and Dr. Donald Burdick, professor of New Testament at the Conservative Baptist Theological Seminary.

Where is the way to Rome?

(II)

Considerations on radicalism, especially in its R.C. form

Where is the way to Rome?

This question has become a burning one for many Roman-Catholics themselves. They seem to be buried under a host of questions-without-answer, the image of the Church is blurred, the Church seems to be the Church no more, the hierarchy [1] is criticized, the pope is criticized, the Bible is criticized, the old dogmas are criticized, even the virgin birth is criticized.

This is a shocking discovery for many Roman-Catholics; of course many of them (as is also the case among Protestants who live in the same climate and could not care less, because they are completely secularized [2] don't know a thing about what is going on; but many are alarmed, because they get the feeling that the foundations are shaken. Some of them try to shrug it off.

A Dutch R.C. editor wrote about the radical developments in his church (Holland is often considered to be the vanguard [3] of this movement): "Much of this is a lot of nonsense told by half-wits. The Church here is not in a crisis. You cannot measure the situation with the ferocious cries of neurotics."

Yet it is precisely in Holland where the most radical changes have been proposed and practised to such an extent that the American magazine "Look" wrote an article about it under the heading: "Will the Dutch change American Catholicism?" (Jan. 23, 1968) Holland is the country of the ecumenical masses and of the New Catechism (which was translated into English, without the official 'imprimatur' [4]) and in which one can read about a part of the Bible which is in discussion also among us (I mean Genesis 1-11): "We know that these stories are not descriptions of historical facts. Adam, he is (present-day) man, Cain, his name is in the (present-day) paper, Noah and the builders of the tower of Babel, we are it ourselves. Four times we read of a fall into sin: the eating of the fruit, the fratricide [5], the corruption of the men of the time of Noah, the building of Babel. These acts are symbols of our big sins." And about the origin of sin that same catechism states: "Primitive man had still to grow to humanity. He must leave the animal state. He was not yet perfect at all."

Any one who can read finds here a reinterpretation of the Bible in a very modern, evolutionistic way; and when he studies just a little more he will find out that many of the classic dogmas of the R.C. church are reinterpreted with all the flexibility the human mind is able to apply; so that even the infallibility of the pope is surrounded by very clever question-marks of prominent R.C. leaders.

What about **American** Catholicism?

Last year a very interesting book appeared, written by the R.C. prof. **James Hitchcock** of St. Louis University under the title: **The Decline and Fall of Radical Catholicism.** Prof. Hitchcock is not a so-called conservative; he (in his Preface) calls himself a **progressive** Catholic who was once dismissed as editor of a Catholic college newspaper and who was a participant in the St. John's University faculty strike of 1966. But he is a greatly disappointed and alarmed progressive and in his well-documented book he tells us the reasons why.

Even in this book he tries to avoid all impressions of onesidedness.

More than once he grants that points, which the "secularizers" make (that God can be encountered in the world; that religion cannot have meaning only in the sanctuary), are valid (p. 186).

But he is so fed-up with the total situation of arrogant radicalism, that his book is one big cry: "Stop it! Try to find back the way to Rome before it is too late!"

What are his complaints?

There are too many to enumerate here, and anyone who wants to know more about the real situation should read the book himself, but I will mention four points.

A) Prof. Hitchcock complains about a **new elite** which is gradually taking over the place and task of the old hierarchy. That old hierarchy, pope, bishops, priests, were called (of course) the establishment. Hitchcock writes on p. 45 that we now have an anti-establishment which is nothing but a **new kind** of establishment and he adds on p. 47: instead of the old hierarchy we have **two** new ones: the **charismatic** one (consisting of saints and prophets) and the **learned** one (consisting of scholars and experts).

This is the new elite: some of them claim that the Holy Spirit uses them in a special way (Hitchcock calls it "putting the Holy Spirit to partisan use", p. 53); others claim that by their special in-depth studies they are qualified leaders (Hitchcock calls it "using a democratic rhetoric to mask an elitist conception of religious reform").

B) Worse is the fact that Hitchcock accuses this new elite of **dishonesty.**

In his first chapter he draws a sketch of what happened between 1950 and 1960 in his church. According to his experience it went the following way.

Speaking about progressives and conservatives he states, that originally both groups respected Thomas (who might be called the R.C. Calvin); but the progressives claimed to go back to the **original** Thomas, undefiled by later "orthodoxism"; then already the conservatives spoke of the dishonesty of this position.

After that the progressives wanted to renew the **liturgy** cleaning it from all the dubious practices of the **later Middle Ages;** again the conservatives spoke of dishonesty, because in their view the progressives wanted something which was no liturgy at all.

After that the progressives wanted more meaningful political involvement, claiming their agreement with the statements of the popes of 1891 and 1931; the conservatives accused them of **lip-service to those** popes whom they would only use to their own purposes. After that the progressives wanted more **ecumenism,** claiming that essentially they wanted to maintain the R.C. position; the conservatives accused them again of dishonesty, they said that those progressives wanted to get new contacts because they were shaking in their own faith-position.

The conclusion of Hitchcock after this survey is: "The conservatives were correct in virtually every particular of their criticism of reform on their predictions of the effect it would have in the church."

And he continues: "The great issues in the Church are now precisely those things which the conservatives once hysterically predicted and liberals emphatically denied. Thomism has disappeared almost without a trace, and there is now scarcely a single traditional doctrine of the Church which is not seriously questioned by some prominent theologians, **not excluding the "existence" of God.** — Advanced Catholics now have little patience with the social teachings of the Church, are frankly and militantly secular in their concerns, and would like to strip the pope of his powers." (pp. 19, 20)

As I said, prof. Hitchcock documents abundantly what he is writing.

C) It is very remarkable, that Hitchcock refers to a new **legalism** that penetrates the ideas of the liberal Catholics. Their concern is, as he expresses himself **"salvation through action in the world or salvation through reform of the church structures."** (p. 181) In former times there was a kind of legalism in mechanically thumbing rosaries [6]. Now for many the signing of petitions, walking in picketlines and tutoring in ghettoes take the place of this. In this connection the well-known Torontonian father Gregory Braun is quoted who "urges a new theology in which God is found entirely in the world and in human events, and that we need not add Him to it by our pious thoughts." (p. 173)

D) Inevitably follows the last note I made about the observations of prof. Hitchcock: he states the fact that the would-be reformers show a minimal awareness, even an astounding neglect of the real religious needs of the majority of the R.C. "laymen."

At the end of this book he quotes a common housewife speaking of her daily troubles and ending with these words: "It is my belief that people who go on doing their job each day, grimly sometimes, but accepting, when there seems no reason for doing so; those who stay in the struggle when God seems far away and faith an empty word — these people also know that 'the Spirit speaks to our spirit.'" (p. 218)

And then the author adds the following words: "Radicals who aspire to be worldly do not seem to have much to say to such persons; their concept of worldliness usually takes little notice of these realities, with which traditional spiritually was quite familiar. Like theology itself, or spirituality itself, these kinds of human problems are often dismissed as privatistic, inward-turned, and egocentric, and the radicals' vision of man sometimes seems to be the perfect activist who has no distracting private life. Traditional spirituality, besides its achievement in conveying a sense of God's presence, was also able to relate itself quite effectively to the great but routine crises of human existence — birth and death, triumph and sorrow, raising children and caring for old people. It immeasurably helped very many people to cope with illness and disappointment, loneliness and despair. It is because so many radicals lack a sense of life's givens that they dismiss this kind of piety."

These words are written by a progressive Roman-Catholic.

In a closing article I will give some comments.

Louis Praamsma.

---

1 Ruling of the priesthood under the final authority of the pope.
2 Become totally worldly.
3 Dutch: voorhoede.
4 "Let it be printed'; the certification of the bishop that a book may be printed.
5 Killing of one's brother.
6 Dutch: het prevelen van de rozenkrans.

'Bible Plot' sends Russians from Miami with Scriptures

Miami, Fla. (EP) — A Russian ship last week pulled out of port here with a cargo which a reporter on the scene described as "potentially more explosive than the bomb and threatening mobs of Cubans and Jews which harassed (the Communist scientists) during their stay in America."

Adon Taft, Religion Editor of the Miami Herald, reported that the cargo included 15 Bibles in the Russian language, a number of gospel tracts, and the lasting impression of Christian testimonies given to the visitors in their own language by a group of Miami's dedicated Christians.

"Some of them had 'plotted' for two years to carry out such a caper," Taft said.

The Bible campaign began following the Rev. Tommy Watson's visit to Russia. The pastor of Perrine First Baptist Church in Miami distributed then some Bibles he had smuggled in. Back home he reported his experiences and urged others to follow his example.

Mrs. Joanne Richardson, a member of the Granada Presbyterian Church here, ordered 15 Bibles in Russian and began praying for an opportunity to give them to citizens of the Communist world. The opportunity came right to her doorstep with the arrival of visiting Russian scientists hosted by the National Oceanic & Atmospheric Administration. The American Christians made friends with the Russian security officer, invited the sailors to various homes and churches, and eventually were able to take the Bibles on board in a special gift exchange.

AND RAISED YOU TO HIM

Just give us some names
Perhaps one a month
We will not lay claims
And we will not force you.

But I cannot do this
My heart would be black
At the core — would be
Torn at the roots and
Would never grow back.
Oh ask not this thing
For my hands would be
Steeped red in blood and
Would never wash off.

We will not force you
We will not force you.

My soul would be torn
At the roots and would
Never grow back.

Your father is waiting
Your father is waiting
The door to your right
He has been here all day
And will be here all night.

My father is stronger
Than many young men
Can do so much more
Than many now can
I was his little one
He'd always hold
Me close — oh this hallway
Is long, dark and cold.

The door will be open
The handle is turning
The footsteps lose will
The eyes parched and burning
See nought but the still
Form in the corner
Be an informer?
Father, oh father
The door shuts again
The smell of bruised flesh
The smell of bruised pain.

My father is stronger
Than many young men
Can do so much more
Than many now can.
The bleeding, the still
Form in the corner
Be an informer?
Father, oh Father
Memories fading
Memories mould
The corridor empty
The fingers grip cold.

We will not force you
We will not force you.

Empty streets, empty faces
The small hidden places
Of endless remorse
The thought that divorce
All things but the still
Form in the corner
Father, oh father
The door shuts again
The smell of bruised flesh
The smell of bruised pain.

Just give us some names
Perhaps one a month
We will not lay claims
And we will not force you.
Remember this well
You chose with free will
The tortuous hell
The death of your father,
But we will not force you.

I could not and cannot
He died but he lives
Denied have I nothing
The memory gives
Me pain — but the thought
That he lives yet again
Brings comfort to me.

We will not force you
We will not force you.

My soul would be torn
At the roots and would
Never grow back.

Your husband is waiting
Your husband is waiting
Remember the way
The door to your right
He has been here all day
And will be here all night.

My husband — the splendor
Of marriage — the tender
Sweet words left unspoken
Yet said with a glance
Will youth now be broken
Without yet a chance
To see and to feel and
To hold — oh to hold
Me close — oh this hallway
Is long, dark and cold.

The door will be open
The handle is turning
The footsteps lose will
The eyes parched and burning
See nought but the still
Form in the corner
Be an informer?
Sweetheart, my husband
The door shuts again
The smell of bruised flesh
The smell of bruised pain.

My husband — the splendor
Of marriage — the tender
Small words he would say
Ah my love, I should pray
But my throat swallows bitter
My throat contracts gall
The corridor topples
And memories fall.

No graveyard — no graves
No flowers to tend
The wind sends no waves
Of grass — nor will bend
Some branch fill'd with buds
Where you sleep —
But weep I with tears
For myself or for you
For as soon as you slept
God wept for you too
And raised you to Him.

(From a true story told by Rev. Wurmbrand in a Hamilton church, May '71.)

Call to Prayer Issued in 'Decision' for Missing Missionaries in Vietnam

Minneapolis (EP) — In view of all the attention paid to military prisoners of war in recent months, it is curious that little or no mention has been made of the captive missionaries there, writes David Kucharsky in the May 1972 issue of Decision magazine.

"To date, nine Protestant missionaries have been killed, eight of them from the United States," writes the managing editor of Christianity Today in the monthly periodical of the Billy Graham Evangelistic Association. "Many are unaware of the considerable missionary work that has been going on in South Vietnam in spite of the war. Evangelistic efforts have produced results in the face of the adverse conditions."

Kucharsky issued a call to prayer on the part of the churches in America. "The evangelical community needs to show its concern," he says. He noted that evidence is missing to show that five missionaries taken captive — three in 1962 and two in 1968 — have been killed, while loved ones and friends wait patiently, wondering . . . hoping . . . looking for clues concerning the missing.

TODAY'S GARDEN-GRAPH

Reg. U. S. Patent Office

Easy-to-Grow Zinnias

By EDNA HALLIDAY
Distributed by Central Press Association

THE OLD FASHIONED, rather coarse zinnia with ragged looking flowers has been replaced (due to the attention from plant breeders) by numerous zinnia species ranging in size from delicate dwarfs to tall giants.

Zinnia seeds germinate quickly and can be sown the latter half of May, directly in the open ground. They flower in 60 days or less after sowing.

Zinnias grow from 4" or 5" to 4' depending on the type, so a zinnia can be found that is suitable for most any location in the garden. As a cut flower for use indoors it is unsurpassed, lasting a long time.

Zinnias thrive in full sun. They also like a rich soil and plenty of moisture although they tolerate considerable summer heat.

The creeping zinnia (Sanvitalia) is a real dwarf growing only 4" to 6" high and has lots of small flowers, as shown in the accompanying GARDEN-GRAPH. It makes a fine, small border plant or ground cover.

Mini-Pink, as shown, is the very first separate color of the Thumbelina Zinnias. It is a coral rose color. The flower is fully double on 4" plants. It blooms early with new blooms coming on all summer. It does not require removal of spent blooms. Thumbelina is ideal for a low bed or ribbon border and Mini-Pink is perfect for fluorescent light gardening.

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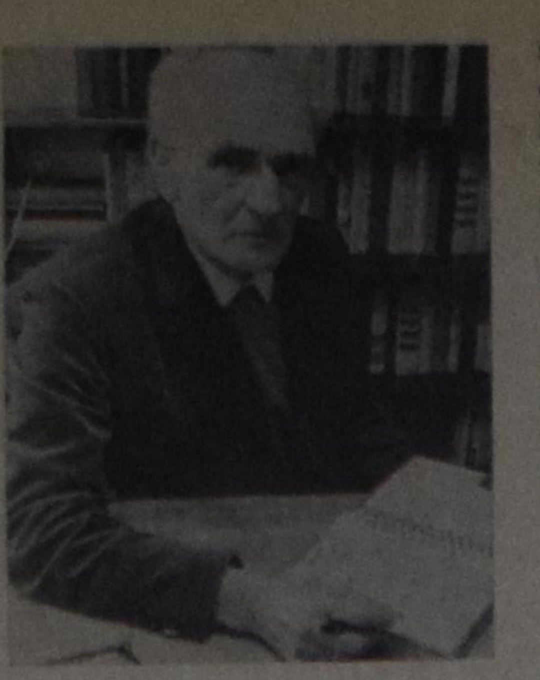

ABE BROUWER

Mr. Brouwer is een beroemde Friese schrijver van boeken en toneelstukken. Hij komt voor enkele maanden naar Canada en Amerika waar hij op verschillende plaatsen zal optreden en vertellen over zijn bekendste werken. Hij heeft o.m. geschreven "Siderius de Granaet", hiervoor kreeg hij een onderscheiding. Verder "De gouden Swipe", vertaald in drie talen en in braille — "Tussen dea en libben" — "Marijke" — "De nyboer fan Lycklama State", enz. En meer dan 50 toneelstukken, waaronder "Operaesje Japinga", dat hier in Canada is opgevoerd. Zijn werken zijn een genot om te lezen, zowel in humor als in ernst.

Wij zijn trots hem in ons midden te hebben. Mr. Brouwer is 18 september 1901 in Bergumerheide geboren, en woont thans in Sneek. Hij treedt op 12 mei op in Jarvis, Ont., 13 mei in Strathroy, Ont. en 17 mei in Woodbridge, Ont.

M.d.V.

Voor een geslaagde vakantie met de hollandse gezelligheid.

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"Little Europe" vindt U 8 mijl ten O. van highway No. 11 aan de Vankoughnet Road, ongeveer 7 mijl ten N. van Gravenhurst en voorbij de Muskoka Airport. Plm. 35 mijl van Chr. Ref. Church in Orillia.

ELISABETHBODE

nu al veertig jaar

een vertrouwd begrip!

Ook in Canada is de Elisabethbode voor velen een vertrouwd en veelzeggend begrip. Een blad dat men niet meer missen wil.

Geen wonder!

Een blad dat nu al aan zijn veertigste jaargang bezig is, en enkele honderdduizenden abonnees telt, kan niet zómaar een blad zijn. Dat moet wat te zèggen hebben.

De Elisabethbode hééft wat te zeggen. Nu al veertig jaar lang.

Kènt u dat blad?!

Voor $3.— kunt u het regelmatig krijgen toegezonden.

Het is de moeite waard!

Een uitgaven van de

STICHTING ELISABETHBODE

Tuinstraat 1, Lochem, Ned.

ELISABETHBODE

een positief christelijk weekblad dat uw vertrouwen waard is!

Lezers Schrijven

Opwekking in Nederland

Zoals bekend heeft de Jesus People Movement een betere pers in onze kringen dan de Children of God. De Jesus People Movement werkt naar de kerken toe, terwijl de Children of God een absolute afzondering voorstaan, zowel van de kerken als ook van de ouders.

Uit Nederland ontvingen wij een brief welke duidelijk laat zien hoe de verhoudingen daar zijn. De brief heeft een persoonlijk accent, maar geeft genoeg inlichtingen om ons een idee te geven hoe de zaken daar staan.

Hier is een gedeelte uit die brief:

"Ik heb zoveel scheve gedachten gehad en was vaak ontevreden en boos op God. Maar ik beleef nu ook de beste tijd van mijn leven. Ook voor mij is Hij zo reëel, als nooit eerder. Nog nooit heb ik zijn leiding zó gevoeld. Het is zo, dat ik dikwijls zeg: "Heer, moet het zó, ik had zelf die weg nooit gekozen". Zoveel ogenschijnlijk kleine dingen, die nu een vast patroon gaan worden. Het begon met die wonderlijke genezing, nadat de ouders van jullie dominee Schalkwijk met mij gebeden hadden. Kerkmensen (ach, ook ikzelf) waren oorzaak van mijn ziekte. Toen ik beter was, begonnen ze weer te etteren, en nooit, nóóit de bijbel erbij, nóóit gebeden, en dat was het énige dat ik nodig had. Toen heb ik als lid van mijn kerk bedankt, omdat die kerk voor mij "onveiligheid" was. Je zou zeggen, dat dàt Gods weg niet was. En toen de schriftelijke bevestiging er van kwam, had ik spijt, dat ik het gedaan had.

Maar nog dezelfde dag kwam een telefoontje van een Baptist, die ik nauwelijks kende, die van mijn toestanden niets wist: of ik op een bijbelstudiekring wilde komen, elke week! En het wonderlijke is, dat een bijbelkring hier van de kerk, waar ik zo graag op wou, omdat ik er zo behoefte aan had, me niet wilde vanwege een clubjesgeest. En daarmee was, ongeveer zes jaar geleden, de ellende begonnen. En nu werd me op de dag van de breuk met mijn oude kerk door God thuisbezorgd wat ik zo graag wilde hebben. Dus wist ik ook meteen dat het goed was, wat ik had gedaan. Dit is de grote lijn, maar Hij is in elk klein dingetje nu, als je het maar wilt zien hè?

Die broeder, die me belde, had ik maar één keer ontmoet, omdat ik hem, samen met Lia, kleren en dekens bracht voor de Children of God. Ja, die kinderen hadden onmiddellijk mijn hart gestolen. Het is verrukkelijk wat ze doen. Je voelt de aanwezigheid van de Heilige Geest als ze praten en getuigen en de mensen naar Jezus lokken. Nee Wim, het is hier nèt omgekeerd. Wat zich Jesus People noemt doet vaak aan vrije sex en is niet wat het wezen moet. Maar de Children of God zijn goede dienstknechten van Jezus Christus. Ze brengen het volle evangelie. Ze beginnen hun dag met zes uur bijbelstudie. 's Middags (dat is hier in Leiden) gaat de helft op stap en de andere helft doet alle dingen in huis, ook verbouwing en administratie. Om zeven uur komt alles weer thuis en dan komen alle jongeren mee die honger naar méér evangelie hebben. En dan barsten ze bijna uit hun huis. Er zijn er zoveel die de Here Jezus als hun Verlosser aannemen, definitief, dat ze steeds weer moeten splitsen. Acht maanden geleden kwamen de eerste vier uit Amerika.

Inmiddels gingen er teams uit naar Kopenhagen, Frankfurt, Utrecht, Groningen en Rotterdam. Ze doen niet aan vrije sex, roken niet en drinken niet. Nee, het is ook niet waar, dat ze breken met hun ouders. Daar hebben ze regelmatig contact mee. Israela (ze geven elkaar bijbelse namen) bijvoorbeeld is een Hollands meisje, dat elke 14 dagen een week-end naar haar ouders in Akersloot gaat. Haar ouders vinden het heerlijk dat ze dit doet. Donderdag spraken we haar en toen stond ze op het punt om weg te gaan, want ze moest een oude dame gaan verzorgen. Nou, en geloof maar, dat de bijbel op tafel komt.

Wijzelf hebben een grote tent voor hen gekocht. Die mogen ze houden, maar we beginnen met het ding op ons terrein in Groet neer te zetten. Als alles volgens plan verloopt, komen er dan zes in die tent de hele maand juni en ze vinden het verrukkelijk om hun kansen te krijgen op het strand. Ik heb gezegd, dat ze vooral een Duitser moeten meenemen, omdat er zoveel Duitsers op vacantie zijn. Er zijn bij hen allerlei nationaliteiten, omdat ze die uit het Vondelpark en van de Dam in Amsterdam vandaan halen: de bekende slapers.

Het zal ons veel geld kosten, dat spul een maand lang de kost te betalen, maar dat kan, want dit is onze kerkelijke bijdrage. De kerken in Nederland zijn zelf zendingsterreinen geworden. Toch zijn er ook heel veel Nederlandse groepen die ontwaken, die plotseling de bijbel weer of voor het eerst gaan lezen, soms gewoon uit kerkelijke jeugdclubs ontstaan. Youth for Christ bloeit en de Navigators. Het is enorm. Ik geloof, dat deze opwekking groter is dan alle voorafgaande en dat er ontzaglijk veel mensen hun Heiland zullen ontdekken. Het zal gaan als met een sneeuwbal. Ik geloof ook echt, dat Jezus gauw komt om ons te halen. Er zijn zoveel dingen die er op wijzen. Lees de krant maar (het communisme verovert de wereld) en ook inzake het volk Israel.

Jesus Christ Superstar? Ik zag het op T.V. Erg romantisch. Maar door romantiek zijn wij niet zalig geworden.

Toch schijnen er mensen te zijn, die hierdoor hun bijbel zijn gaan lezen en De Weg gevonden hebben.

Terwijl ik dit schrijf zit mijn zoon Johannes op zijn guitaar te tokkelen en zingt hij een simpel versje over die bange discipelen van Jezus op het stormige meer. Johannes' lokken hangen over zijn schouders en bewegen zachtjes mee met het rhythme van de muziek.

Je zuster
A. W. Mulder-Homburg.

Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

Exclusieve genezende stof heeft bewezen dat het aambeien slinkt en beschadigd weefsel heelt.

Een vermaard onderzoekinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambeien pijnloos te doen slinken.

Het verlicht het jeuken en ongemak in minuten en versnelt het genezen van het beschadigde en ontstoken weefsel.

In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijk vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

Dit werd bereikt met een nieuwe genezende stof (Bio-Dyne) dat snel beschadigde cellen helpt genezen en de groei van nieuw weefsel bevordert.

Thans wordt Bio-Dyne aangeboden in zalf en zetpil vorm genaamd Preparation H. Vraag er naar bij alle apotheken. Voldoening of U krijgt Uw geld terug.

(Adv.)

ALS U C.C. WAARDEERT —help ons dan door het aanbrengen van één of meer abonnees!

We belonen Uw medewerking gaarne met een premieboekje.

IN ZIJN ARM DE LAMMEREN

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door
CORNELIUS LAMBREGTSE

(38)

De gedachte aan Maria geeft hem opeens haast. Hij glijdt terug naar zijn slee en met de pluimen in de ene hand en het touw in de andere volgt hij het sneeuwpad terug tot bij de kraam. Maria zegt dat hij dadelijk de guust op moet gaan zoeken, daar het tijd wordt om naar huis te gaan. Hij gaat naar de bocht van de baan en staat daar een poosje te wachten, in de hoop dat een der guust hem zal zien. Maar noch de jongens noch Wantje komen opdagen. Hij besluit langs de kant van de lange baan te gaan zoeken. Af en toe passeren hem enkele schaatsenrijders, ofschoon er lang zo veel niet meer zijn als vanmiddag. Maar hoe hij ook zoekt en tuurt, hij kan zijn broers en zusje niet ontdekken.

Hij weet niet goed hoe hij gelopen heeft, maar opeens bemerkt hij dat hij het eind van de baan bereikt heeft, onder aan de dijk. En nog heeft hij hen niet gevonden. De wolken hebben al hun prachtige kleuren verloren en zien er nu uit als vuile vegen met nog een vleugje rood en groen boven de horizont. Er staat hem niets anders te doen dan langs de andere baan terug te keren. Zijn benen zijn moe van het sjouwen door de sneeuw en zijn armen en handen zijn stijf van het trekken van de slee en het krampachtig vasthouden van de pluimen.

In het oosten rijst een halve maan boven het verre dak van de boerderij waar Vader werkt. Het begint al schemerachtig te worden, hoewel hem dat niet zo zeer opvalt omdat het zo geleidelijk gaat en de witte sneeuw sterk afsteekt tegen het donkere ijs. Maar een grote ongerustheid ligt zwaar op zijn hart. Zo zullen ze allen stellig te laat thuis komen.

Moeilijk sjokt hij verder. Zijn ogen doen zeer van het turen. Even overweegt hij om de namen van de jongens te roepen, maar meteen verwerpt hij die gedachte. Dat zou hem bang maken, en dat is hij nog niet. Alleen maar ongerust.

Er rijden haast geen mensen meer voorbij. Alleen enkele hartstochtelijke liefhebbers van de edele sport zijn nog aan het beentje-over oefenen. De baanvegers zijn er ook niet meer. Hij zal terug naar de kraam en Maria gaan, dan kan die hem mee naar huis nemen.

Eindelijk bereikt hij de kraam. En daar stort zijn wereld ineen, want ook daar is geen mens meer te bekennen. De banken zijn achter de tafel gezet, en in een hoek staan wat kisten en manden te wachten op de eigenaar, die ze vanavond op komt halen. De vierkante donkere holte staart hem geheimzinnig en onheilspellend aan. En nu is Fransje voor het eerst echt bang. Maar het ergste is de wetenschap dat zowel Maria als de guust zonder hem naar huis zijn gegaan.

Zijn hart bonst in zijn keel. Hij voelt zijn ogen branden van tranen die naar buiten willen persen. Hij beseft echter dat huilen hem niet kan baten. Niet hier, waar niemand hem horen of helpen kan. Hij denkt aan Poete en de veilige, gezelligen uze. Hij moet naar haar toe. Hij moet hier weg uit deze verlaten winterse wildernis, dit onherbergzame oord van koude onverschilligheid.

Hij denkt aan de weg terug, de lange weg langs de boerderij naar de eenzame weg die naar de stationsbuurt voert en dan uitloopt op de weg langs hun huis. Zijn benen kunnen haast niet meer. Maar hij moet. Dan denkt hij opeens aan de ganzen. Hij ziet ze reeds uit de donker te voorschijn komen en hoort ze achter hem aan komen en hem naschelden. Hij voelt ze al in zijn gat pikken en hem mee naar het gat in de paardeput trekken. Het koude zweet breekt hem uit, en hij weet opeens heel zeker dat hij niet langs die weg terug zal gaan. En terug langs de lange baan naar de dijk, daar is ook geen sprake van. Want dan moet hij de lange tocht langs de dijk maken, de dijk met zijn vier rijen bomen, terwijl vanachter elke boom iets gevaarlijks op hem af kan springln.

Zijn besluit is al genomen, diep in zijn onderbewustzijn. Hij is al aan het lopen voor het helemaal tot hem doordringt. Hij gaat langs de spoorbaan naar huis, net zoals hij dat een paar uur geleden anderen heeft zien doen. Gelukkig weet hij niet dat dit verboden is en dat de veldwachter bij het station sommige van die overtreders heeft opgewacht en beboet. Hij weet alleen dat hij naar huis moet en dat hij langs de spoorbaan gaat.

Hij is al op het gladde ijs en ziet de witte berm van de dam een eindje verder voor zich uit maar opeens strompelt hij over een bobbel ijs. Hij slaat wild met zijn armen om zijn evenwicht te herstellen. Zijn moede benen kunnen het echter niet meer voor elkaar spelen en met een kwak slaat hij languit achterover. Zijn hoofd smakt met geweld tegen het staalharde ijs. De slee schiet met een vaart ergens tussen het riet. De rietpluimen in zijn ene hand vliegen als een vlucht grijze duiven door de lucht en verspreiden zich in alle richtingen. Versuft ligt hij naar de dansende sterren achter zijn oogleden te staren. Een doffe pijn vloeit heet uit zijn nek en schouders en langs zijn rug, tot die zich verbindt met de pijn die uitstraalt van zijn achterwerk. Maar nog huilt hij niet. Hij heeft een vaag gevoel van medelijden met zichzelf, alsof het iemand anders betreft, die hij helpen moet. Duizelend wankelt hij overeind. Hij veegt de rietpluimen met brede zwaaien bij elkaar en rangschikt de stelen. Waar is zijn slee? Hij moet zijn slee hebben! De slee! Eindelijk ontwaart hij hem. Die is helemaal in het riet gevlogen, daar waar het Hontenissegat uitloopt in de sloot langs de spoorbaan. Fransje weet niet dat dit dezelfde sloot is die zich voorbij zijn huis voortzet en helemaal doorloopt tot ver achter het dorp naar de zeedijk. Daar is hij met een duiker met de zee verbonden. Hij weet ook niet dat daarom het ijs hier erg dun is omdat tijdens elke eb het water uit het Hontegat iets zakt en dus hier bij de vernauwing in beweging is en pas na de strenge vorst van enige dagen geleden bevroren is. Tussen het riet hangen hier en daar onregelmatige plakken wit ijs, ongeveer een halve voet boven het donkere nieuwe ijs eronder. Die zijn daar blijven hangen en geven een vorige waterstand aan.

Fransje gaat om zijn slee. Plotseling hoort hij een angstaanjagend gekraak. Maar het dringt niet tot hem door in welk gevaar hij zich bevindt. Want dadelijk na zijn val heeft God een onzichtbare beschermengel uitgezonden met de opdracht hem veilig thuis te geleiden. Daar zijn ze nog niet ongerust, want de guust hebben gezegd dat Fransje met Maria achteraan komt.

Hij grijpt zijn slee en onder hevig gekraak keert hij terug naar het platgetrapte sneeuwpad. Dat is niet moeilijk te vinden, want de halve maan verspreidt genoeg licht, dat bovendien door de sneeuw weerkaatst wordt. Hij hoeft slechts de voetstappen van zijn voorgangers te volgen. Met pijnlijke ledematen en loodzware benen strompelt hij tegen de berm op tot hij het pad naast de rails bereikt heeft. Dan zet hij zich in beweging in de richting van het station.

Halverwege dringt een rommelend geluid tot hem door dat steeds luider en dichterbij schijnt te komen. Hij keert zijn hoofd naar de richting waar het vandaan komt en dan ziet hij opeens een donker monster met vurige ogen in daverende vaart op hem afkomen. Het is de sneltrein van kwart over vijf die, zonder bij het station te stoppen, regelrecht naar Rotterdam doorjaagt. Fransje verstijft op zijn plaats en vraagt zich radeloos af wat hij doen moet. Maar dan is het monster reeds vlak naast hem en klettert met donderend geweld langs hem voorbij. Het scheurt de wind aan flarden die Fransje beurtelings naar zich toetrekken en van zich afstoten. Doch Gods engel legt een onzichtbare hand op het kinderhoofd en drukt Fransje op zijn knieën in de sneeuw, met zijn gezicht in de wild wapperende rietpluimen. Tevens stuurt hij de veldwachter naar huis door hem te doen geloven dat er geen overtreders meer langs de spoorbaan lopen. Even later wankelt Fransje weer verder.

Juist als hij naar achter gaat, komt Vader er met haastige grote stappen aanlopen. Zodra het tot hem doordringt dat dat kleine figuurtje zijn verloren lam is, neemt hij twee grote sprongen, rukt het kind van de grond, en drukt hem tegen zijn hart. Een der rietpluimen knakt en valt in de sneeuw. Vader kan geen woord uitbrengen. Zwaar hijgend holt hij terug naar achter. De slee bonkt achter hem aan en snokt aan Fransje's verstijfde hand. Hij laat het touw schieten en dan is er opeens de warmte en het licht en het hem toegekeerde gezicht van Poete en dat van al de anderen. Bram en Eine staan zich aan te kleden, zeker om ook naar hem te gaan zoeken. Maar hij is al thuis! Kees en Arjaan zitten met gebogen hoofden en Wantje en Maria hebben gehuild.

Het is een avontuur dat geen van allen licht zullen vergeten. De rietpluimen staan in een grote melkkan op het kammenet.

Het zo vurig begeerde ijsfeest vindt geen plaats. Telkens wanneer er een dag bepaald is, valt er een dooi in die de veiligheid van het ijs in gevaar brengt. Dan schijnt het of de winter net zo abrupt zal eindigen als die begonnen is. Doch dan begint het weer te vriezen en te sneeuwen en het hele spel begint van voren af aan.

Vader, die zelf geen schaatsen kan rijden, heeft er geen bezwaar tegen dat zijn kinderen het doen, maar hij ziet er wel de hand Gods in dat het ijsfeest verhinderd wordt, omdat hij er van overtuigd is dat zoiets allerlei zonde en overdaad en hartstocht in de hand werkt. Om de teleurstelling van de schoolguust wat te vergoeden, geeft de bovenmeester hun om de andere dag een hele middag vrij.

(Wordt vervolgd)

Deze roman is in boekvorm verschenen bij Uitgeverij T. Wever in Franeker. Het verhaal verschijnt als feuilleton in ons blad met toestemming van de uitgever.

HET KERKVOLK SPREEKT

De rallies, die de Reformed Fellowship houdt (of gehouden heeft) trekken bijzondere aandacht, zowel in de U.S.A. als in Canada. De bedoeling is klaarblijkelijk de aandacht te vestigen op een kritieke beslissing die de Christian Reformed Church moet maken, wanneer haar synode in juni het befaamde rapport 36 moet behandelen. Het is nu wel bekend dat dit rapport 36 gaat over de Heilige Schrift. Los van alle theologische jargon gaat het er om welke autoriteit wij aan de Heilige Schrift toekennen en of wij de bijbel letterlijk hebben te aanvaarden.

Het is duidelijk uit welke hoek de wind waait. Met name de ontwikkeling in Nederland, waar de zogenaamde "nieuwe theologie" bepaalde dingen in twijfel trekt of in een ander licht wil zien, laat haar invloed gelden ook aan deze kant van de oceaan. De mensen van Reformed Fellowship komen daar tegen op en bepleiten een onvoorwaardelijk onderwerpen aan de Schrift. Rapport 36 laat, voor zover men het kan begrijpen, ruimte voor verschillende uitleg van de bijbel en daarom dringt Reformed Fellowship aan op verwerping van dit rapport. Zij heeft daartoe in verschillende plaatsen in de U.S.A. en in Canada vergaderingen belegd, waar een team van sprekers het standpunt van Reformed Fellowship nader uiteen zet. Men wist van te voren niet hoe dit door de mensen van de Christian Reformed denominatie ontvangen zou worden, maar zie, overal waar men deze vergaderingen heeft gehad, waren de kesken overvol.

Dit zegt iets. Hieruit blijkt dat de boodschap van Reformed Fellowship gehoord wil worden. Het zegt ook iets tot de synode van de Christian Reformed Church. Men kan dit moeilijk als een theologisch onderwerp behandelen. Het is meer dan dat. Uit de opkomst in de samenkomsten van Reformed Fellowship blijkt zonneklaar, dat de kerkmensen niet bereid zijn hun trouw aan de Schrift op te zeggen. Dit moet op zichzelf bemoedigend zijn voor de organisatoren van Reformed Fellowship. Maar het is meer dan dat. Zien wij het goed, dan is de opkomst in de samenkomsten een indicatie voor de leiders van de Chr. Ref. Church dat zij uiterst voorzichtig moeten zijn bij de behandeling van rapport 36. Trouwens de redakteur van "The Banner'. Dr. Lester De Koster, heeft wat dit betreft duidelijke taal geschreven.

Op zichzelf is het een verblijdend en moedgevend iets dat de mensen reageren zoals ze doen. Als men twijfelt ondergraaft men vertrouwen. Als men achter één gegeven van de bijbel een vraagteken zet dan is het hek van de dam. Waarom niet twee en meer vraagtekens? En zo gauw men vraagtekens gaat zetten gaat de grond onder de voeten wankelen. Daar komt men tegenop en daar getuigen de massale opkomsten in de Reformed Fellowship samenkomsten van.

Als men de bijbel aanvaardt als het Woord van God, dan zegt men in feite dat God spreekt. Dit is een geweldig ding als God spreekt. Hij HOEFT niet te spreken, maar als Hij dat doet is dat genade. Want spreken betekent communicatie hebben en er is geen mens die recht heeft op communicatie met God. Als God niettemin tot de mens komt en met die mens communiceert, dan is dat onverdiende gunst. Daarom is uitlegging van de Schrift maar niet een theologische bezigheid, maar een gelovig en nederig openstaan voor wat God tot die mens te zeggen heeft. Als God zich openbaart in historie of in profetische taal of in een verhandeling, dan mogen wij zeker trachten te weten wat God bedoelt, maar wij zijn op een verkeerd spoor als wij gaan twijfelen aan het historisch gegeven.

Als wij mogen concluderen uit de grote opkomsten van de samenkomsten van Reformed Fellowship dat dit ernst is bij de mensen en dat zij als zodanig vast willen houden aan de Heilige Schrift, dan moge de synode van de Christian Reformed Church zich hiervan terdege bewust zijn, wanneer zij het rapport 36 gaan behandelen.

D.F.

Beelden van en uit

NEDERLAND

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HERORIENTATIE

Terwijl in Nederland veel op losse schroeven staat en menig probleem van zeer verschillende zijden wordt benaderd, nemen de tegenstellingen in ons volk toe.

Die tegenstellingen hebben ook in het verleden bestaan. Op theologisch, kerkelijk, politiek en maatschappelijk terrein. Men herinnere zich de strijd van Dr. Kuyper tegen de etischen, de doleantie, het conflict Kuyper-Lohman inzake het kiesrecht in 1894, de verdeeldheid op het gebied van de sociale vraagstukken.

Toch is er nu verschil met vroeger.

In het verleden kon men spreken van een strijd, die vooral bepaald werd door eenheden van het Nederlandse volk, levend uit uiteenlopende beginselen, sterk gedomineerd soms door leidersfiguren als Kuyper, Troelstra, Colijn, Drees, Schouten en Oud.

Er kwam in elke groep wel eens desertie voor van een bepaald medestander, maar globaal was er harmonie tussen de kopstukken en hun achterban.

Vandaag is dat anders.

De sterk uiteenlopende inzichten vindt men momenteel vooral binnenshuis.

Kerkelijk behoeft dat nauwelijks toelichting. De opvattingen over het Schriftgezag, het Rijk Gods, de oecumene, de verhouding tot de wereld, enz. staan in één en dezelfde kerk diametraal tegenover elkaar.

In politiek opzicht is het niet anders. De drie grootste christelijke partijen in Nederland zijn al lang in gesprek over de vraag: samenwerking of fusie? Voor de nieuwe voorzitter van de Katholieke Volkspartij is daarbij een nieuw element in de discussie gebracht, nl. de open partij. Zulk een open partij moet toegankelijk zijn voor Christenen en niet-Christenen.

In Antirevolutionaire kring is tegen die opzet verzet gerezen. Natuurlijk wil men wel kiezers, die de Chr. beginselen niet onderschrijven, naar zich toehalen — hetgeen vroeger, gezien het vertrouwen wat velen in de A.R. hadden, veel sterker het geval was dan thans — maar men wil een christelijke partij met een duidelijke Bijbelse grondslag en leden, die een dergelijke basis onderschrijven. Anderen zoeken naar een compromis-formule om toch maar naar één christelijke volkspartij te komen.

Soms is de sluimerende "hintergedanke" en dan samen met de Partij van de Arbeid een progressieve meerderheid te vormen tot nieuwe maatschappelijke structuren te komen. Nog meer staatssocialisme!

In dit licht spreekt men graag van herorientatie. De nu op 66-jarige leeftijd overleden Dr. Bruins Slot gaf als hoofdredakteur van **Trouw** daaraan een bepaalde koers. Over hem geven we enkele opvattingen:

Dr. A. Veerman in "Nederlandse Gedachten":

"Wij getuigen van onze dankbaarheid voor alles wat Bruins Slot voor ons, Anti-Revolutionaire mensen heeft betekend als gelovig en gevoelig mens. Als bouwer aan onze politiek. Die ook naar zijn overtuiging te maken heeft met het Rijk dat komt."

Trouw:

"In zijn richtinggevende bijdragen aan het proces van herorientatie dat protestants-christelijk Nederland nu al geruime tijd doormaakt, ligt stellig Bruins Slots grootste verdienste als hoofdredacteur."

Prof. Gezina van der Molen:

"Want Bruins Slot was gecompliceerder van karakter dan op het oog leek."

Kees van der Wild in "De Telegraaf":

"Zijn tragiek was, dat hij zijn mensen niet begreep, maar ook dat een deel van het christelijk volksdeel hem niet heeft (willen) begrijpen."

Prof. Dr. H. Ridderbos in het Geref. Weekblad:

"Bruins Slot was niet een geslaagd politiek leider. Daarvoor stond hij, wel niet innerlijk, maar in zijn optreden toch te ver van de meeste mensen af. Hij heeft nooit de vertrouwensband kunnen leggen zoals Schouten dat kon en nooit het politieke leidersaureool gedragen als Colijn in de overigens trieste jaren vóór de oorlog.

Maar ook: "Een Christelijk-politiek denker en ontwerper, die in dit opzicht zonder enige twijfel velen van zijn politeke voorgangers en tijdgenoten overtrof, en zal zijn invloed zich op de lange baan wellicht verder uitstrekken dan de hunne."

Bruins Slot in "Bezinning en Uitzicht":

"De rechtsgemeenschap der volken is een Christelijk ideaal. Nationalisme is heidens."

"De Christen, die uit de Bijbel leeft, moet, om zijn politieke roeping te kennen, allereerst de geschiedenis van zijn tijd kennen."

De heer Bruins Slot was van 1946-1963 lid van de Tweede Kamer en van 1956-1963, als opvolger van Dr. J. Schouten, voorzitter van de A.R. fractie in die Kamer.

* * *

De prijsstijging gaat continu door in Nederland. Minister-president Biesheuvel sprak er zorgvol over, maar wil niet van hogerhand ingrijpen voordat met het bedrijfsleven en de vakbeweging een gesprek heeft plaats gehad over verdere bestrijding van de inflatie. 't Is de minister van Sociale Zaken, de heer Boersma, die op dit gebied uiterst voorzichtig is. De meeste collectieve contracten zijn reeds afgesloten en daarom — meent hij — heeft ingrijpen weinig zin. Wel is ook zijn oordeel dat de loonstijging boven de rode streep staat, van de loonmatiging weinig terecht is gekomen. Van socialistische zijde wil men over beteugeling van de prijzen praten, niet over die van de lonen. De vakbeweging mocht eens boos worden.

Ook andere zorgen waren rond in het regeringskasteel. De minister van Financiën ziet een dreigend tekort van meer dan 2 miljard (2000 miljoen!) voor het jaar 1973. De winstpositie van de ondernemingen daalt en daarmede stagneren de investeringen. De Regering wil nu de "wiebeltax" verlagen van 5 op 3 procent om de conjunctuur weer wat op te warmen. Voorts een selectieve investeringspolitiek voeren om nieuwe vestigingen in de Randstad tegen te gaan en in andere delen van het land (het Noorden en Limburg speciaal) te bevorderen. Maar het is altijd weer: meer critiek dan waardering. Ieder wil wel bezuinigen maar dan enkel bij zijn buurman.

In de Friese gemeente Barradeel liggen rijke magnesiumlagen diep onder de klei. Shell had een concessie en besteedde ± 25 miljoen gulden aan proefboringen. Maar de wereldmarkt schijnt overvoerd te zijn en Shell besloot het project niet uit te voeren. Een lelijke tegenslag voor het Noorden. De minister van Economische Zaken echter heeft een deskundige commissie ingesteld, die op korte termijn moet nagaan of ontginning, eventueel door de staat, een haalbare zaak is. Het gaat toch al niet hard met industriële vestigingen in het Noorden. Akzo — het grote internationale concern voor synthetische garens — gaat in Nederland, Duitsland en België 6000 man ontslaan. Daar valt ook de fabriek in Emmercompascum onder. In de westhoek van Friesland gooien ze het roer om en wil men de Makkumermeer-, Porragastersmeer- en Workummeerpolders weer onder water zetten. Terwille van de recreatie! Geraamde kosten f 345 miljoen. Leuk, dan kunnen onze kleinkinderen ze later weer inpolderen. Kosten . . .??

Voorts: het Hollandse klimaat heeft zijn naam gered: het regent in april, bijna dag aan dag, het is koud en guur. Een droge maart is goud waard, als het in april maar natten wil. Dat doet het dan, abundantly!

Cn.

ERNSTIGE WAARSCHUWING VAN EEN GEMATIGDE NEGER

door Kenneth Bagnell

(Canadian Scene) — We zouden er goed aan doen aandacht te besteden aan het blad Contrast, dat onder de negerbevolking in Canada wordt verspreid en waarin de vrees wordt uitgesproken, dat Toronto een rassenconflict tegemoet gaat van een dermate ernstige omvang dat het incident aan de Sir George Williams University hierbij vergeleken kinderspel is. Het is opvallend dat dit een voorspelling is van een blad dat, vergeleken met soortgelijke Amerikaanse publicaties zoals The Black Panther en Muhammed Speaks, een voorbeeld van gematigdheid is. Het is beslist niet strijdlustig, en deze indruk werd gisteren bevestigd in een interview met de uitgever, de op de prairies geboren neger A. W. Hamilton. Men kan de heer Hamilton moeilijk een Oom Tom noemen, maar hij is evenmin een Rap Brown. Het probeert — wat nog nooit eerder is geprobeerd — om negers van kust tot kust te verenigen, niet slechts met elkander, maar met de negers over de gehele wereld. Afrika is voor Contrast, wat Israel is voor de Canadese Joden. Dat is een grote en delicate taak, en de heer Hamilton heeft daarvoor niet alleen een vlotte pen nodig, maar ook een grote mate van diplomatie. Hij vermijdt zorgvuldig te spreken over de cliché's, die worden gebruikt ter beschrijving van de negers die zich ronduit uitspreken over zaken die hen verontrusten. Hij is niet vijandelijk en strijdlustig gezind. Ik heb een hekel aan het woord "militant", "omdat het uitroepen als "burn baby burn" voor de geest roept. Die kant wil ik niet op. Ik hoop dat Contrast tot samenspreken zal leiden en niet tot confrontatie."

Zijn publicatie streeft deze gematigdheid wel na, maar ook al roept het dan niet in directe zin op tot strijd, het is duidelijk dat men de zaak als uiterst urgent beschouwt en dat, tenzij er "onmiddellijk zinvolle alternatieven worden gevonden voor de neger jeugd", zo verklaart de uitgever in een recent artikel, "zich een bloedige strijd zal ontwikkelen in deze stad, die het incident aan de Sir George Williams University zal doen lijken op een Zondagsschoolfeestje". Sommigen verwerpen deze voorspelling als retorica, maar er zijn er ook — waaronder politie-autoriteiten — die dit volkomen ernstig nemen.

Men maakt zich bij Contrast erg ongerust over die urgentie. Men praat over "Black Power", "Black Pride", "Black Principle". Men kan in Contrast een artikel vinden, dat met overtuiging is geschreven en waarin de stelling wordt verdedigd dat Jezus Christus een neger was. Het artikel is overigens beslist lezenswaardig, zowel voor gelovigen als voor ongelovigen.

Zoals in alle etnische bladen, zijn ook de advertenties in Contrast interessant. Er worden bijvoorbeeld Afro pruiken te koop aangeboden; er is een advertentie van een autozaak met zes neger verkopers, en ergens anders wordt — en dat klinkt erg aantrekkelijk — een drank geadverteerd, die men "Coco Rico" noemt.

Over een paar maanden hoopt men Contrast iedere week te publiceren in plaats van twee keer per maand. Men hoopt dan de circulatie op te voeren tot 12.000 en meer adverteerders te hebben, opdat men dan ook de vrijwilligers die in het redactie kantoor werken, kan betalen. Wat er ook gebeurt, de heer Hamilton is vast van plan de stijl en de toon van zijn blad gematigd te houden. Hij zegt: "Als je een radicaal blad uitgeeft, schrijf je alleen voor radicalen. En dat wil niemand."

Bent U reeds lid van

HOLLAND CHRISTIAN HOMES INC.?

(Reg. under Charitable Inst. Act)

Als lid kunt U ons helpen bepalen waar een Tehuis moet komen voor ouden van dagen van Nederlandse afkomst en behorend tot de kerken der Hervorming. Zend Uw lidmaatschapsgeld ($5.00) aan P.O. Box 4127, Stat. O, Hamilton, Ont.

Voor inl. schrijf aan D. Brinkman, R.R. I, Bowmanville, Ont.

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.

Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Koop een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

JONG GEKEND — OUD GEWEND?

Na een nagebootste ruimtevlucht van 169 uur, 23 minuten en 14 seconden staan deze studenten naast het controlepaneel van het "ruimtevaartcentrum" van hun school te Philadelphia. De vlucht maakte deel uit van de speciale ruimtevaartlessen die nu worden voortgezet met betere en meer wetenschappelijke uitrusting die het mogelijk moet maken "vluchten" met een lengte van 20 dagen uit te voeren.

Hollandse Dag

MOOREFIELD, ONT.

Op VRIJDAG 26 MEI a.s. in de Moorefield Community Hall.

Zie Calvinist-Contact van volgende week.

CONGRATULATIONS

We thank the Lord for believing parents who brought us up in the Christian faith. We rejoice with them and all our relatives throughout Canada and Holland, their 60th wedding anniversary.

Andijk, Holland, May 9, '12-May 9, '72.

GERRIT RUITER
and
ALIDA RUITER, nee LIEUWEN

Edmonton, Alberta:
Francis & Grace Ruiter.
Edmonton, Alberta:
Henry & Marie Uitvlugt.
The Netherlands:
Mr. & Mrs. Gerard Groot, Hoorn.
Jan Wijlage, Voorschoten.
Miss Jannie Ruiter, Rotterdam.
Mr. & Mrs. Jan Ruiter, Andijk.
Jan Ketting, Rotterdam.
Herman Ruiter, Andijk.
Piet Ruiter, Andijk.
Ruurd Fokkema, Vianen.
Miss Carolyn Ruiter, Andijk.
Mr. & Mrs. Gerrit Ruiter, Andijk.

Soli Deo Gloria.

Zo de Here wil, hopen wij op 12 mei 1972 met onze geliefde ouders en grootouders

HINKE KLOOSTER
en
FROUWKJE KLOOSTER-BARON

de dag te herdenken waarop ze voor 50 jaar door de band des huwelijks werden verbonden.

Foppe & Ab Klooster, Rocky Mountain House.
Sint & Lois Klooster, Rocky Mountain House.
Grace Klooster, Rocky Mountain House.
Auke Klooster, Rocky Mountain House.
Mike & Winnie de Ruiter, Calgary.
Jake & Grace Klooster, Rocky Mountain House.
en 13 kleinkinderen.

"De Heer is mijn licht en mijn heil, voor wien zou ik vrezen? De Heer is mijn levenskracht, voor wien zou ik vervaard zijn?"
Psalm 27:1

Open house Maandag 15 mei,

R.R. #1,
Rocky Mountain House, Alberta.

Nykerk 1922 — Iron Srings 1972

The Lord willing, on May 17, 1972, we hope to celebrate with our parents and grandparents

RUTH VAN HELL
and
ALBERTHA VAN HELL, nee KRAAY

their 50th wedding anniversary.

That the Lord may bless them and keep them is the sincere wish of their children and grandchildren.

Alberta:
Walter
Steve and Diny
Ontario:
Tony and Gerry
John and Jenny
Alberta:
Art and Jean
Roger and Eva
and 27 grandchildren.

Open house on Thursday, May 18, 1972, 2-4 p.m. and after 7.30 p.m.

Iron Springs, Alta.
Box 101,

With thankful hearts to our Heavenly Father we hope to celebrate with our parents and grandparents,

Mr. and Mrs.
WILLIAM KLEEFMAN

their 45th wedding anniversary on April 29th, 1972.

Their thankful children:
Jean and Fred Datema, Sarnia.
Corey Kleefman.
Grace and John Linker, Forest.
Bert Kleefman.
Bill Kleefman.
Harry and Jenny Kleefman, Mt. Brydges.
Freda and Arend Nywening, Melbourne.
John Kleeman.
Albert Kleefman.
And 16 grandchildren.

Our wishes to them are found in the hymn "O Perfect Love", of which we wish them many more years together.

2288 Churchill Rd.,
Sarnia, Ont.

The Lord willing, on May 7, 1972 we hope to celebrate with our parents and grandparents

MENNO NORDER
and
KLAASIEN NORDER-KIEL

their 45th wedding anniversary.

That the Lord may bless them and keep them is the sincere wish of their children and grandchildren:

Winchester, Ontario:
Hilbert and Corrie Stel,
Douglas,
Clara.

Open House, Monday May 8, 1972, at home.

R.R. #1, Brockville, Ontario.

1927 — 1972

Zo de Here wil hopen onze geliefde ouders en grootouders

JAN SMID
en
ROELOFJE SMID-HUISMAN

op 12 mei hun 45-jarig huwelijk te herdenken.

Wij zijn de Here dankbaar dat Hij hun met zijn grote liefde omringd heeft, en onze bede is dat Hij hen gedenken en gezondheid wil schenken in de toekomende jaren.

Frank en Gladys Smith, Richmond, B.C.
Ted en Grace Roersma, Carrot Creek, Alta.
George en Ria Smid, Edmonton, Alta.
Sidney en Carrie Smid, Winnipeg, Man.
Raymond en Audrey Nouta, Edmonton, Alta.
Herman Smid, Richmond, B.C.
Don en Hennie Nickoriuk, Edmonton, Alta.
En 22 kleinkinderen.

745 Afton Drive,
Richmond, B.C.

The Lord willing, on April 30th, 1972 we hope to celebrate with our parents

JANTJE DE GROOT
and
LOUIS CORNELIUS KOK

the occasion of their 40th wedding anniversary.

That the Lord may bless them and keep them is the wish of their children.

Thunder Bay, Ont.:
Netty and Dirk Kok.
Winnipeg, Man.:
Teena and Henry Ryzebol.
Thunder Bay, Ont.:
Ada and Minne Kok.
Guelph, Ont.:
Briena and Ralph Meems.
and their grandchildren.

R.R. 12, Thunder Bay, Ont.

With much thankfulness unto our Lord, we hope to celebrate on May 3rd, 1972, the Lord willing, with our dear parents and grandparents

LOUWE VANDERLEY
and
METJE VANDERLEY-HOF

their 40th wedding anniversary.

"O give thanks unto the Lord; for he is good: for his mercy endureth for ever." - Psalm 136:1

Their thankful children and grandchildren:

Victoria, B.C.:
Bert and Janet Veld,
Gerda, Netty, Louis.
Wainfleet, Ontario:
Herman and Alice Timmerman,
Netty.
Rexdale, Ontario:
John and Nelly VanderWerff,
Marlene, Cathy, John.

Read Rd. R.R. #2,
St. Catharines, Ont.

May 11, 1932 — May 11, 1972

We are happy to announce the 40th wedding anniversary of our dear parents and grandparents

HENRY MARISSEN
and
TENA MARISSEN-HAMMINGA

Thanks be to God for all His love to them and us as family.

Annie and Dennis Zylstra, Woodstock.
Roly and Vera Marissen, Woodstock.
Jeany and Keith Kaptein, London.
Harry and Marja Marissen, St. Thomas.
Henry and Reinie Marissen, Dorchester.
Tiena and Wilfred Volmerhausen, Aylmer.
and 21 grandchildren.

Open House: May 12, 3:00 p.m.-10:00 p.m.

26 Chester St.,
St. Thomas, Ontario.

On May 8th, 1932 Rev. Van Ginhoven, Gereformeerde Predikant at Nijensleek, Holland, united in marriage

RALPH SPIKMAN
and
MARGARET DE BOER

The text was Matthew 28:20b, "Lo I am with you alway, even unto the end of the world."

We hope to celebrate this 40th wedding anniversary with them on Saturday, May 6th, 1972 D.V.

Their thankful children and grandchildren:

Preston, Ont.:
Anne & Clarence Spikman,
Ralph, Tom, Michael.
Guelph, Ont.:
Rose & Ike Vanderweit,
Margaret & John.
Bowmanville, Ont.:
Hennie & Jim VanderGaast,
Jim, Marion, Rosemarie.
Guelph, Ont.:
Alice & John Farnworth,
Carla, R.J. & D.J.
Burlington, Ont.:
Margaret & Richard Van Delft,
Donald & Karen.
Guelph, Ont.:
Sonja & Richard Spikman,
Ricky & Tonya.

Box 37, Drayton, Ont.

Garijp 1932 — Codrington 1972

With thankfulness to the Lord, we hope to celebrate D.V. on May 12th, 1972, with our dear parents

JAN W. POSTMA
and
TJITSKE POSTMA-HALBERSMA

the occasion of their 40th wedding anniversary.

We pray for His continued blessings in the years to come.

Codrington, Ont.:
Walter Postma.
Nestleton, Ont.:
Bob & Flora Postma,
Robbie, Andy, Patricia,
Linda.
Codrington, Ont.:
Tim Postma,
Johnny.
Bowmanville, Ont.:
Mary & Nick Griffioen,
Teresa, Paul, Debbie,
Brian.
Peterborough, Ont.:
Jerry & Elsie Postma,
Kevin, Tammy, Jason.
Wellington, Ont.:
Tena & Garth Wilson,
Rachelle & Kim.
Codrington, Ont.:
Gordon Postma.
Bowmanville, Ont.:
Alice & Steve Bylsma.

Open house Friday, May 12th, 2-5 P.M. and 7-10 P.M. at home.

R.R. 1,
Codrington, Ont.

1932 — 1972

The Lord willing, on May 12, 1972 we hope to celebrate with our parents and grandparents

FEDDE ZANDSTRA
and
RIKA ZANDSTRA-BARON

their 40th wedding anniversary.

Psalm 146:5, "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."

Their children and grandchildren:

Newcastle:
Gay and Eliza Mostert,
Martin, Rita, Cora,
Marilyn, & Linda.
Simcoe:
John and Ellen Zandstra,
Fred, Ben, John, Tim, &
Beverly.
Bowmanville:
Jessie and Martin Mostert,
Carolyn, Richard,
Raymond, & Loretta.
Simcoe:
Geraldine and George Elzinga,
Roger, Renita, Helana, &
Floyd.
Ancaster:
Jannes and Marianna Zandstra,
Pamela, Michael, &
Richard.
Hamilton:
Bill and Corrie Zandstra,
Denise.
Windham Centre:
Tetty and Hank Bakker,
Darrell & Charlena.
Welland:
Helen Zandstra.
Brantford:
Julie Zandstra.

Open house May 12, 1972, 2-4:30 p.m. at Villa Nova Community Centre.

R.R. #4, Waterford, Ont.

When power goes out of the message it is because the Word has become not flesh, but words.

Leighton Ford.

On May 4th, 1972 we will thankfully celebrate the 35th wedding anniversary of our dear parents

REINDER SNYDER
and
WILMA SNYDER-BAKKER

That the Lord may grant them many more years together is the wish of their children.

Clarence and Gerda.
Harry and Rofanne.
Thea and Roy.
Marleen and Wayne.
and grandchildren.

RR 1, Mud St.,
Stoney Creek, Ont.

Emmen 1937 — Cornwall 1972

The Lord willing, we hope to celebrate on May 4, 1972 with our dear parents and grandparents

JACOB TURKSMA
and
ZWAANTJE TURKSMA-DENEKAMP

their 35th wedding anniversary.

May the Lord be with them and grant them many more years with each other, and with us, their children:

Bob and Wilma Skafte-Turksma, Cornwall, Ont.
Harrison and Edda Kinney-Truskma, Ottawa, Ont.
Jake and Ada Turksma-Holleman, Millekan, Ont.
Brent and Dora McDonald-Turksma, Ont. Cornwall, Ont.
and 4 grandchildren.

"But as for me and my house, we will serve Jehova."
Joshua 24 verse 15.

Open house 2 p.m.-5 p.m. on Saturday, May 6, 1972, R.R. 1, Bruce Street, Long-Sault, Ont.

The Lord willing on May 7, 1972 we hope to celebrate with our parents and grandparents

OEBELE SYTSMA
and
ABELTJE SYTSMA-DOLL

their 35th anniversary.

"Always be thankful no matter what happens; for that is God's will for you who belong to Jesus Christ." 1 Thessalonians 5:18.

York, Ont.:
Jack & Tina Sytsma
St. Ann's, Ont.:
Bernie & Natalie Sytsma
Grafschap, Mich.:
Bill & Jenny Sytsma
Hagersville, Ont.:
Garry & Harmine Sytsma
St. Ann's, Ont.:
Peter Sytsma
and 6 grandchildren.

Home address:
St. Ann's, Ont., R.R. 1.

The Lord willing, we hope to celebrate on May 7, 1972 with our dear parents and grandparents

TOM ENNEMA
and
HENNY ENNEMA-HARTZEMA

their 35th wedding anniversary.

"It is good to give thanks to the Lord, to sing praises to Thy Name, O Most High." Ps. 92:1

Their thankful children and grandchildren:

Brampton:
William & Corry Veenstra,
Ian & Renny.
Brampton:
John & Jane Ennema,
Jenny, Michael, Bobby &
Stephen.
Bramalea:
Kees & Shawnee Ennema,
Patricia.
Streetsville:
Henk & Mary Ennema.

86 Ardglen Dr.,
Brampton, Ont.

Dedemsvaart 1937 — Hornby 1972

The Lord willing, on Saturday, May 13, 1972 we hope to celebrate with our parents

ALBERT ZOMER
and
ROELOFJE ZOMER, nee WASSENS

their 35th wedding anniversary.

We wish to thank the Lord for His care in the past and pray that He will grant them continued health and happiness together in the years to come.

Their grateful children:
Jack and Janice,
Randy, Eric.
Ray and Carol,
Robby, Kevin, Brian.
Wally and Diane,
Mark and Paul.
Allan and Martilda.
Henry and Alice.

Open House from 2-5 p.m. at their home.

5710 - 8th Line,
Hornby, Ont.

With gratitude to our Heavenly Father for His love and protection we wish to announce the 30th wedding anniversary of our parents and grandparents

GERKE KAMPHUIS
and
GEERTRUIDA KAMPHUIS-PARLEVLIET

on May 5th, 1972.

Their wedding text was Psalm 134:2.

Their children:
John,
Anna,
Mary and
Michelle
with their families.

R.R. #2,
Welland, Ont.

There will be Open House at Davis Hall, Haist St. N., Fonthill, from 8 to 10 p.m. on Saturday, May 6th, 1972.

With thanks to the Lord we celebrated on April 27 with our dear parents

ROELOF KIKKERT
and
LAMMIE KIKKERT (nee OTTEN)

their 25th wedding anniversary.

"Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass." Psalm 37:5

We wish them God's blessing in the future.

John
Marinus & Margaret
Hennie & Luke
Bert
Dianne
Henry
Ralph
Anita.

Grassie, Ontario.

The Lord willing, on May 9, 1972 we hope te celebrate with our parents

MARTEN POELMAN
and
HENNIE POELMAN, nee BIJSTERVELD

their 25th wedding anniversary.

Tom.
Lloyd.
Rita.
Eileen & John.
Linda.
Donnie.

Open house will be held on Friday, May 12, 1972 at home.

R.R. 4, Seaforth, Ont.

Five Die in Crash of Wycliffe Plane

UKARUMPA, New Guinea (EP) — Fire in the cockpit of a plane operated by the Jungle Aviation and Radio Service, air arm of Wycliffe Bible Translators, caused a crash April 7 which took the lives of five missionaries.

Veteran pilot Doug Hunt of New Zealand was flying the Piper Aztec from Lae on the coast to Wycliffe's base at Ukarumpa when the fire led to an explosion and a crash in remote terrain. Dead along with the pilot are his passengers, Darlene Bee, a Ph.D. linguist from the U.S., Kathleen McNeil, a nurse and Wycliffe linguist from New Zealand, and Oren and Francine Classen, Mennonite linguists working with the Rawa tribe.

Mr. Classen is the nephew of Theodore Epp, founder of the Back to the Bible Broadcast in Lincoln, Nebraska.

Airman Paul Carlson, flying in the opposite direction at 5:30 p.m. saw the fire in Doug Hunt's plane, observed the explosion, and noted the area where the plane fell. At the time the message was flashed to EP News Service the site had not been reached by foot.

"We're trusting that the impact of the homegoing of these missionaries will result in a great number of recruits to take their place," said Ben Elson, executive director of Wycliffe Bible Translators.

Wycliffe has been working in New Guinea since 1956, serving 93 tribes in the developing country.

Returning Missionary Experiences Shock

(Grand Rapids) — The Rev. Samuel H. Moffett, Presbyterian missionary to Korea, wrote the following in the Princeton Seminary Bulletin.

It used to take considerable courage to go to the mission field. Today it takes as much courage to come home. Eighty years ago my father was stoned in the streets of Pyongyang, Korea. But now, a generation later, I feel more jittery on the streets of an American city at night than in any Korean city.

There are other changes. In my father's day coming home was a kind of triumph. The missionary was a hero. Today he is an anti-hero. Even in Christian churches I am eyed askance as a throwback to a more primitive era, to the days of colonialism and cultural aggression and the white man's manifest destiny. We live in a day of the cracking of missionary images.

I was astounded to find on my way around the world from Korea that there are more Presbyterian churches in the one Korean city in which I work, Seoul, than there are in all of England and Wales combined. Seoul, the Korean capital, has more than a thousand Protestant churches, and almost two-thirds of them are Presbyterian.

In the old days, furlough was a temporary withdrawal from the frontier for rest and recuperation in the warm embrace of the heart of Christendom. Christendom does not have a heart any more, geographically speaking, and coming home is more of an icy shock than a warm embrace. (RES)

"Earth Day" a Reality at Trinity

On April 18th, Trinity Christian College of Palos Heights celebrated National Earth Day with an afternoon-long 'campus beautification' project. Several hundred students, faculty, and administrators teamed up to clear the Trinity campus of any debris and litter. In addition, a variety of trees and shrubs were planted.

Campus Beautification Day is not new to Trinity. Last spring, virtually the entire four-hundred person Trinity community participated in a similar project, planting eight honeysuckle trees near Trinity's physical education building, and clearing the campus of more than sixty-five cubic yards of debris.

Again this year, Trinity's ecology and botany students were spearheading the project. They divided the campus into seven sections and assigned biology students to each of them. The rest of the student body signed up to work in one of the sections for the afternoon. After the work was finished there was an outdoor chicken dinner for the participants.

Dr. Harvey Blankespoor, Assistant Professor of Biology at Trinity, has coordinated the Campus Beautification Day preparations. He feels that the primary value of the project is that it instills within the Trinity community a lasting desire to keep the campus free of litter. "When students, teachers, and administrators work as hard as they do on Campus Beautification Day," he said, "it makes them want to keep the campus looking fit long after the clean-up is over. Also, I think the project brings us closer together as a college community."

EEN ADVERTENTIE IN C.C. BRENGT RESULTATEN!

WOENSDAG 24 MEI A.S. is er weer een

HOLLANDSE DAG

voor de ouderen onder ons in de

CHRISTIAN REFORMED CHURCH in YORK, ONT.

Aanvang 10 uur v.m. Spreker in de namiddag Ds. H. Numan, emeritus predikant van Hamilton, Ont.
Voor lunch wordt gezorgd. Ontmoet hier Uw vroegere vrienden en kennissen. Als U het plan hebt deze dag bij te wonen, schrijf dan even aan Mr. K. Fluit, P.O. York, Ont.

Nationality and the Common Market

By H. GEORGE FRANKS, M.B.E.

During the past few months I have received an enormous number of enquiries from friends and acquaintances in Great Britain asking whether I thought England should join the Common Market. And even since the British Parliament has voted to join, the queries continue to pour in, although I must admit that now many of them express a certain amount of fear as to what it will actually mean for Britain as a country rather than for the people who live in it.

Right throughout the Conservative Party's campaign for British membership — and even in the days when that puzzle-man of Labour, ex-Premier Harold Wilson, was asking to join — one big problem which has been puzzling many people in my country has been the question of sovereignty. Most people in England still seem to think that membership of the Common Market means that a nation can no longer do what it wants in its own house, and that all national characteristics will slowly disappear. So it is not surprising that I am being asked: Has this happened in the Netherlands or the other Common Market countries?

Speaking personally, and after living in the Netherlands throughout the period of Dutch membership, my answer is a very emphatic "No". I have seen no instance that I can recall of where Holland has had to give up any really important and essential sovereignty. There have, of course, been cases of give and take, but these have been unimportant when seen against the sovereign benefits Holland has received as a member of a powerful group fighting for its economic and political existence in a world of threats and menaces.

But it is not my opinion in this matter that counts. The Dutch Government shares it. And when a spokesman of the Government itself declares that new members do not lose their national identity and sovereignty by joining the European communities, surely Britain — admittedly stronger politically and historically than the Netherlands — should forget its anxiety about what is nothing but a phantom idea.

What is the exact situation after any country joins the Common Market? Let me answer this by quoting the Dutch State Secretary, Dr. T. E. Westerterp.

"On the issue of national sovereignty, it is true that entry does indeed curtail the power to take unilateral decisions in certain specified fields. But by becoming a member, a country voluntarily accepts some restraints in return for the benefit of sharing in a larger responsibility, of being offered policy options not previously available, and also of being safeguarded against unilateral action by others".

In the opinion of this experienced Dutch politician, it is a lopsided view to call that a loss of sovereignty. He points out that by the same act that curtails one's power to take unilateral action in certain fields, a nation also acquired the possibility to co-determine the attitude and acts of a larger and more powerful entity. And he asks: "Is not the gain more valuable than the loss? It certainly is".

And then he emphasized once more that even in the first difficult years of the Common Market's life, the members had not found any real loss of sovereignty, although in a few instances some of them have lost powers which in any case had already long lost their original substance.

To sum up, the danger that theoretical constructions can suddenly be imposed on a nation that does not regard them as beneficial is not real, which really means that the issue of national sovereignty is more a matter of shadow than of substance.

As for loss of national identity, — that argument is equally false. My long residence in Holland, which has covered the whole period of its 12 years Common Market membership, and more, has convinced me that the Dutch are not the slightest bit less Dutch than they were when living an isolated national existence, any more than the French are less French. Indeed, I have seen times when the widened horizons have given new scope for the national characters to assert themselves and leave their imprint.

I would even end by saying that the Common Market has waked up the Dutch to their possibilities, so that, if anything, they are now even more Dutch than they used to be.

Will the British, of all people, fall behind in this respect?

(Radio Nederland)

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SALEM CHRISTIAN SANITARIUM ASS.

The President's address at the annual meeting of Salem Christian Sanitarium Association Inc. held in London, Ont. on Saturday, April 8, 1972.

It is always a great pleasure for me at our annual meetings to give you a bird's eye view of what has transpired in the past year, because it provides a unique opportunity to strengthen the ties between the membership and its elected representatives. I will try to discuss with you all issues that could be of major concern to us here. In addition the minute book is available for those who would like to have a more detailed knowledge of a certain issue. Further questions from the members are also welcomed and these are in order when the motion to approve the acts of the Board of Trustees is introduced later in this meeting.

THE COUNSELING CLINIC

The foremost item of importance is of course our Counseling Clinic in Toronto. You all know from our Newsletters how attendance hovered around 40 percent of capacity for a long time. Then, in September of last year, the Board waived all counseling fees for an undetermined period of time. Unexpectedly, even before this new policy had been publicized, there was a sudden rise in attendance. After the record low of August, twice as many clients were seen in September, almost three times as many in October and at the moment there is a waiting list.

It is impossible to determine what role the waiving of the fees has played, although it no doubt has been and still is a contributing factor. Whether it can be maintained will depend on our income. If this rises sufficiently to offset the loss of counseling fees, in other words if we accept this Christian service as a cooperative responsibility, it would seem safe and desirable to continue on the same path. However, so far this has not been the case, since our income has remained fairly constant. One of the next problems the Board will therefore have to face is whether increased publicity will perhaps bring the desired response from churches and members, so that we will not have to reintroduce counseling fees.

This becomes the more urgent since the Board decided recently to advertize for a second full-time counselor, if possible to be employed as of September 1, 1972. Applications have been solicited through various professional journals.

It seems much longer than seven months ago that we urgently prayed the Lord to open the eyes of those who needed help. To recognize and admit that help is needed can be difficult and the resulting slow growth of our work could indeed be called agonizing. I am sure that most of the agony was suffered by our Director. Toward the end of that difficult period Mr. Bickford wrote me a letter in which he expressed his frustration, loneliness, disillusionment and the increasing uncertainty about his decision to work for Salem. But then he went on: "Throughout all of this experience of the past year, I cannot negate my conviction that this was and contiues to be a genuine Christian commitment on my part." It is this commitment that brought Mr. Bickford to Salem in 1970 and that came across very strongly in our first contacts with him. This same commitment pervades his daily work with clients. In the past one a half years we have also come to know his great skill and competence in the counseling role and both elements taken together we have much reason to thank the Lord that He has brought Mr. Bickford and Salem together. It is my prayer that this cooperation may continue for many years.

The Clinic could not function well without a good secretary. The Board is happy that Mrs. Bickford has recently assumed this position for 35 hours weekly. Since husbands and wives usually have rather opposite gifts, we can be assured that this combination should work out very satisfactorily.

The counseling performed in our clinic has naturally brought a variety of reactions from members. For the many favorable ones we are deeply thankful. Some were unfavorable, an occasional one even condemning or hostile, and these led to considerable reflection on our side. It is on these latter ones that I should like to share some thoughts with you, because I think this could be helpful.

These critical responses do not always come from the client himself. Sometimes they are voiced by someone who has a sincere interest in the client's well-being, like for instance a minister, a deacon, a relative or a friend. In that case the response, although given in good faith, is usually unjustified, untrue to the facts and detrimental to the client's mental health. How can that be?

This raises the point in question. Many distressed people feel quite guilty and inferior about the fact itself that they are distressed and need treatment. Added to the problems they already experience is now the new guilt about: why me?

They often handle this painful awareness by excusing themselves through various defenses. A frequently used form of defense is to play out the one therapist against the other. Mind you, this is not done out of evil intentions; it is not different from what we all tend to do when we get caught in a painful situation: we look for ways to excuse ourselves from blame, usually quite unconsciously. Similarly our client, again unconsciously, may try to deny his own problems by pointing an accusing finger at the therapist. It is for instance extremely common for a physician to be told by his patient how ineffective the psychiatrist is he was referred to.

SALEM

Many readers of Calvinist-Contact are not yet members of the Salem Christian Sanitarium Association Inc.

Please, become a member by sending at least $5.00 annually to Salem, % Rev. J. Van Harmelen, R.R. 8, London, Ont., or write for information.

Phone number clinic: 416-742-1624

YOUR SUPPORT IS VERY MUCH NEEDED!

It is so common, that those ministers, deacons, relatives or friends who are in regular contact with clients visiting Salem's Clinic, should even count on this kind of feed-back.

Moreover it is often quite difficult for the client to know what exactly goes on within himself during the period he is under treatment. Consequently he may also have the facts misunderstood.

What should our response be in such a situation? I would think that we could certainly sympathize with the client's predicament by for instance saying that it must be very unpleasant and perhaps at first confusing to undergo psycho-therapy. The client should then be encouraged not to give up the treatment sessions and to voice objections where they can best be dealt with: right at the next session. Above all, let no one allow such remarks from clients to nibble at his own confidence in Salem.

Can I say that? Do I have the right to ask from the members of Salem to have that kind of trust in the treatment given at its Clinic? I think so and I want to use this opportunity to tell you why.

For every professional appointment to be made all applications are first examined by the Professional Advisory Committee. The best applicants are then personally interviewed by that body, which consists entirely of psychiatrists, medical doctors, and social workers. The final recommendation is forwarded to the Board of Trustees, which again scrutinizes the credentials of the applicant before appointing him. This means that the application has passed some 20 persons, all representing the membership, and all vitally interested not only in the professional qualifications of the applicant, but no less in his character and personal Christian commitment.

This gives you as members a tremendous advantage. Before visiting a counselor you now do not have to depend on the advice of others, usually laymen, as to where to go. This has been done for you by your own organization and by persons chosen because they are qualified to do this.

In return, I would think that Salem may ask and expect your full confidence, and we hope that when clients approach you with the negative feed-back I desribed, you will be able to bring that confidence over upon your friend, the client, without getting lost in personal details. That way you serve the client best.

I should like to mention one more area where this confidence could be beneficial. It happens time and again that after only one visit a client wants the therapist to tell him "what to do". Some people even expect to have all their problems solved at that stage.

This of course is impossible. A counselor generally does not tell people "what to do", since this has proved to be very ineffective. He rather seeks to work with his clients, trying to have them gain insight in themselves so that they can better cope with the world around them and achieve personal growth. This may take quite a few sessions, but will then be profitable not only for the immediate difficulties, but also for future ones.

The point is obvious: whenever some of us come in contact with a client who raises the above unrealistic expectations, we as laymen can only help this person by promoting the trust he needs to continue his visits with the therapist.

(Continued on Page 12)

THE WORLD AROUND US

CEYLON

Political independence, a democratic government, and a fertile land with a good climate are not always enough to create and maintain a prosperous society. Ceylon is the proof of this; it has all four, but is one of the poorest nations of the Third World. The island has a tire factory and steel mill built by the Russians, three textile factories financed by East Germany and China, cement, paper, plywood, leather, oil and porcelain manufacturing concerns built with technical and financial assistance by western nations and Japan. But all these concerns suffer from poor management and corruption. Chronic unemployment — presently about 700,000 out of a population of 12 million — and extensive underemployment still plague the nation.

Ceylon has not had an easy time of it in its 25 years as an independent nation. Since 1947 there have been 7 general elections (only one government completed its legal 5 year term), two very large riots between the Singhalese (the majority) and the Tamils — the two races living on the island — have taken place, two attempts to overthrow the government were barely thwarted, one Premier was murdered. In spite of two drastic 'moves to the left' which created an advanced socialist society, about 25,000 young people last year attempted a violent revolution which cost the lives of an estimated 3,000 youths and 800 policemen. Approximately 16,000 young people were placed in jail or rehabilitation camps and almost all of them are still there.

Viewed superficially, Ceylon sounds like an ideal country where everyone is looked after by the state. Education is free, and so is medical care; public transportation is unbelievably cheap because it is heavily subsidized by the state; free rice rations are handed out once a week by the government; any politician who wants to cut down on all these social handouts is quickly removed from his position and sent into the political wilderness. On the surface everything is still under emergency rule, press censorship, and a law which forbids all meetings, demonstrations or strikes. There are long lines of impatient people waiting in front of shops to buy the little that is available. Prices have increased by 10 percent, while the gross national product grew less than one percent. The government has increased the defence budget drastically, placed orders for weapons in both China and the United States, and is now so burdened with foreign debts ($1.5 billion to foreign countries) that forty cents of every dollar earned from exports go into servicing the debt, which amounts to twice what international bankers consider tolerable.

The government of Mrs. Bandaranaike — wife of the in 1959 murdered premier — is very much disliked. Many people in Ceylon are saying that, had the ultra-leftist youths waited one more year, the regime would have toppled without any bloodshed. Rightly or wrongly, the government is receiving all the blame for the poor economic situation, the corruption and the extensive unemployment. What is conveniently forgotten is the fact that in order for the state to hand out free services, the people have to work so that the state can recoup its expenditures through taxes. On the other hand, so many unanswered questions have been asked about the young prisoners that there is no doubt that the government is presently virtually a dictatorial rule which keeps thousands in jail without the benefit of a free trial. Foreign businessmen are also worried about the intentions of the government and are pulling out in large numbers. They fear that all their investments will be nationalized shortly and rather than face this, they are pulling out. The loss of foreign investment has only made things more difficult for the government because it believes that it must continue its socialization or another attempt at revolution will take place.

The Premier, Mrs. Sirima Bandaranaike, lost much of her popularity and prestige by the way she handled the leftist revolutionaries. In parliament questions were asked about the Chinese ship which sailed into Colombo harbour without permission last year April 7, and discharged about 800 armed Chinese. The government refused to answer. Last November Amnesty International sent the Premier a report on the prisoners on the island with recommendations for ameliorating the situation. When the Premier did not even acknowledge receiving the report, Amnesty International decided to publish it. The international organiation attempts to help all political prisoners all over the world without consideration of their political views. Because it enjoys wide international prestige, the recently published reports about the situation in Ceylon brought the Bandaranaike government all the more in disrepute.

The Amnesty report simply states what many already knew: that the so-called 'rehabilitation program' of the government had failed completely and that the young people being 're-educated' were really being held prisoner, often without their immediate family being told whether they were still alive or dead, or where they were being kept. The prisoners are not allowed to consult a lawyer, and certain lawyers who sought contact on their own initiative were threatened with jail if they continued. Journalists have been forbidden to visit the rehabilitation centers. Since some of the recently jailed prisoners have not done any more than break the curfew (still enforced) the arbitrariness and the injustice are obvious. Also obvious is that with these measures the government is not going to win the young people of the island. Unrest will continue until, perhaps in a few years, another outburst will take place.

The whole sad situation in Ceylon clearly shows that introducing socialism in a country does not bring about the perfect society that many expect. The young people who revolted wanted an even more egalitarian society; the government which defeated them still maintains that it is doing the right thing by maintaining socialism as it now exists and slowly increases it until total socialization has been achieved. What both sides have neglected to do is to educate all the inhabitants of the island in the basic doctrine that one has to work for what one wants — be it on an individualistic basis as in capitalism, or on a community basis as in socialism. For too long the people of Ceylon lived under the impression that the state would look after all their needs while they could spend their time in idleness. Now that the situation has degenerated to its present level, the country has to start almost anew, and it now has to start with the added burden of a large foreign debt and great internal divisions which will be extremely difficult to bridge.

J. J. Bout.

Young Writers

Send manuscripts to
the Literary Editor,
Calvinist-Contact,
P.O. Box 1269,
Grand Rapids,
Mich. 49501, U.S.A.

Arnold Shoemaker

Arnold Shoemaker has been writing poetry for a number of years. A friend who saw his work sent it to the Christian Laymen's League, which forwarded the poems to **Calvinist-Contact**. We are happy to present a sample of Mr. Shoemaker's poems.

Mr. Shoemaker says he is not a writer, but occasionally he likes to write poems. A former foreman at Stowe-Davis, Grand Rapids, Shoemaker now works in the studio at Guardsman Chemical Manufacturing Company. He develops wood finishes for furniture and also does service work in factories, teaching the application of newly developed finishes.

He is a member of the Methodist Church at Grandville, Michigan.

My Grandpa

I barely can remember him —
my grandpa — father's dad;
he went to live in heaven
when I was just a lad.
Now that I am older,
it means a lot, you see,
remembering how when I was small
he was so nice to me.

I'd follow him around the yard,
and in among his flowers;
or — me asitting on his lap —
he'd rock away the hours.
We'd go and feed the chickens
and gather up the eggs —
he on limbs deceived by age,
and I on infant's legs.

His eyes were kind of twinkling
and laughing all the while;
he'd take me by the little hand
and look at me and smile.
He had a shaggy moustache
and wrinkles by the score,
but his face looked just like Jesus
to a boy of half past four.

They said that he was thin and bent —
I thought him strong and tall;
perhaps that's how a grandpa is
to one so very small.
I was his good companion,
and he looked after me;
with every boy and grandpa
that's the way it ought to be.

The years all seem to fall away
when I recall with joy
the times I shared with grandpa
when I was just a boy.
I like to think of grandpa
and how nice it used to be,
and wonder if my grandson
will see the same in me.

Arnold Shoemaker

☆

The Two Winds

He came down from the north one day,
Shaking his head in an angry way,
Howling and roaring and fierce with rage
Like some Viking god from an ancient age.

Gripping the world with his awesome might,
He smothered it all with his shroud of white,
'Til crushed by the force of his evil will,
The land lay conquered, oppressed, and still.

:

One bright morning She came from the south,
And the taste of honey was in her mouth,
Kissing the garden and making it bloom,
Caressing the land with her sweet perfume.

All that was in her was sweet and fair,
And the music of angels was in her hair.
A joyous endowment she left on this place
Of sunshine and laughter, of love and grace.

— Arnold Shoemaker

Let Me Tell You of My Lord

Let me tell you of my Lord,
Author of the Living Word;
Hear the message that I bring —
Listen to my glad heart sing!
On my heart He lays a song,
Guides my footsteps every day
Keeps me happy all day long,
Lest I fall along the way.
Precious Jesus, PRINCE OF PEACE.

Since He touched my heart of stone
I have never been alone.
When His spirit came on me,
Took my sins and made me free,
Smiled on me and made me whole,
With a joy that fills my soul —
Jesus showed me that He cared
With a love that must be shared.
Precious Jesus, PRINCE OF PEACE.

I found Jesus' heavenly grace
In another's smiling face;
Found a love that knows no end
Through the sharing of a friend.
Share this love of Jesus' brother,
Pass it on to yet another.
When we share it as we go,
Jesus' love through us will grow.
Precious Jesus, PRINCE OF PEACE.

— Arnold Shoemaker

☆

The Way

Show me the way, the child said,
and he tossed the curls on a golden head;
I took his hand and led the way
down the path that's narrow — and the path
that's gay;
I showed him the sun and the sky above,
I showed him the flowers and I showed him love;
I showed him the guideposts that he should mind,
a gentle voice, and heart that's kind;
I told him of beauty, of joy, and of grace,
of an eager heart and a smiling face;
the footpath that leads to the road ahead
is a path in the morning where small feet are led.

Show me the way said the callow youth,
show me with wisdom, show me with truth;
his smile was earnest, and when he spoke
this was a colt that wouldn't be broke;
I led the way to a broken trail
through high rough mountain and gentle vale;
I showed him the night and the storms that blow,
I showed him the day and the trees that grow,
I showed him failure I showed him hope,
the cold barren cliff and the gentle slope,
of pain and sorrow, of laughter and tears,
the challenge, the promise of blossoming years.

Show me the way said the stern young man
I want to get started as fast as I can;
he grabbed my hand in a brisk embrace
eager to start on his fanciful race;
I showed him the fields that were ready to sow,
and the weeds and thistles row on row;
I told him of sweat, and of toil and strife;
I showed him the harvest, the riches of life;
I told him of courage, devotion and reason,
of favour and famine, each one in its season;
go forth on this road strewn with pitfalls and
holes,
but never lose sight of its wonderful goals.

In the mid-years of life he said, 'show me the
way';
my heart wants to hasten, my feet seem to stay;
his hand held the feeling that confidence brings,
I showed him a road that was paved with good
things;
I showed him the trees in their foliage fine,
the valley in bloom, and the fruit of the vine;
I showed him the blessings that good living brings,
humility, patience, and similar things;
we stood in the soft gentle rain as it came
and I showed him the hills that the sun turned
to flame;
look straight ahead an live each golden day,
unburdened, proceed on the beautiful way.

Show me the way, the old man said
as he slowly raised his stately head;
his voice thin and clear had an honest tone
as he clutched my hand in both of his own;
I showed him the way that was wide and clear,
a smooth road that beckoned and held him no
fear;
ahead there is wisdom, ahead there is truth,
for which he had searched from his tender youth;
I showed the treasure that lay there in wait
on this road that leads on to "the beautiful gate."
In a most thankful way he exclaimed "my friend,
I can see all the way to its glorious end."

— Arnold Shoemaker

The Literary Scene

On the need for distinctively Christian Poetry

In the *Calvinist-Contact* of April 3, 1972, Virginia R. Mollenkott poses a number of important questions in an essay entitled "The Classification of Religious Poetry." But before attempting to deal with those questions, I would challenge the general use of such restrictive labels as "religious" or "devotional" poetry — as if life (and poetry, which presents interpretively the experiences of life) must be compartmentalized or dichotomized into the "religious" and the "a-religious" or "neutral" or "secular." For the regenerated child of God in Jesus Christ, life is unified in the One Reconciler in Whom *all things* consist, have their integral meaning (Colossians 1:17). That is, the Biblical perspective on all things is the only true perspective on created reality, and it must be clearly — even when metaphorically — presented in distinction from all humanistic, man-adulating interpretations of life and Christ-ignoring or — rejecting religious systems.

Some time ago I sent Dr. Mollenkott a copy of my first collection of poetry, *Canticles to the Lion-Lamb*, from which she selected several poems for inclusion in her anthology *Adam Among the Television Trees* (for which honor I am grateful). Among my poems chosen were two little descriptive lyrics, one on a lighthouse and the other on a toad (These two poems, incidentally, were written when I was still a college student.)

Dr. Mollenkott contends that a descriptive lyric "necessarily does not" reveal its author's religious commitment. And then she asks: "Is 'Toad School' to be classified as a 'non-Christian poem' or a 'secular poem' or a 'naturalistic poem'?"

Now, that's a delicate query to answer about the earliest offspring of one's youthful imagination. Yet, I dare not call "Toad School" a distinctively Christian poem, for if all my poems did no more than that one to illustrate the true Scriptural view of reality, my "Christian" proclamation in poetry of God and His wonderful ways with His creatures would be no more definitive than the poetic witness of the contemplative, moralistic humanist (either romantic or realist). God as Creator-Redeemer would then be barred from my poetry by an assumedly artistic delimitation.

Therefore, I must disavow the arbitrary (aestheticist) profession that the brief descriptive lyric, by its "very nature," "necessarily" does *not* reveal its author's religious - philosophical commitment. In fact, I consider my poems "Lighthouse" and "Toad School" rather undeveloped and facile versifications, as they objectify very minimal understanding of integral Christian thought, feeling, and experience. Many Oriental haiku — through diction, imagery, and tone — have significantly more of a philosophical - religious point to make, usually some variation of the transitoriness of beauty in an indifferent, deterministic universe. And Robert Frost was so aware of his meanings that he couldn't write even the shortest lyric without suggesting his own peculiar religion, a form of mystical naturalism. (Brief descriptive poems that *do* integrally and artistically manifest their Biblical - Christian orientation are, to give a few examples, "First Frost" by E. Margaret Clarkson, "As Kingfishers Catch Fire" by G. M. Hopkins, "Heaven Overarches" by Christina Rossetti, "Orchard View" by Marie Post, "Sand Castles" by Hugh Cook, and "Seed" by Luci Shaw.)

Sometimes I fear, moreover, that we are more concerned with "scoring really high marks in the scholarly, literary, and artistic forum" than with obediently, joyfully, imaginatively proclaiming in every mode possible the Lordship of the Creative and Redemptive Word, our King Jesus Christ, as He gives the radical temporal - eternal meaning to every aspect and detail of life, in the verbalized light of His inerrant Holy Scriptures. That is, we may inadvertently disglorify God (be ashamed of Him), even repudiate Him and the truths of His in Scripturated Word because we have idolatrously absolutized the secular culture's definition of "the integrity of the work." (Just as the integrity of "science" denounces the possibility of Special Creation and the Worldwide Noahic Flood (study Genesis 1-2; 6-8).

Finally, it is, of course, true that "Christians go through moments of doubt, despair, and rebellion"; and I certainly do not wish to deny the occurrence of moods in the life of the Christian. However, the Christ-believer may also sinfully imagine (and even sometimes delight in) adulteries, perversities, and blasphemies; but that does not make it permissible for him to amplify those sins through his poetry.

Nor may the Christian poet write poetry of unrelieved "doubt, rebellion, and despair," poetry unresolved, either tonally or thematically, by faith in the crucified and resurrected Savior and renewal through the power of the Holy Spirit. Consider the Psalms, for example, how the Psalmist always writes of his troubles and fears in the context of his trust that God is already hearing and answering his prayer. And that, also, is why the "darker" poems of George Herbert and G. M. Hopkins are always finally illuminated by the Sun-Rise of the Gospel, rather than extinguished in nihilism, rebellion, and existential despair.

As for Paul's words that Dr. Mollenkott quotes to justify a Christian's writing poetry of "doubt or despair or rebellion":

> Oh, wretched man that I am!
> Who shall deliver me
> From the body of this death?

we should not omit the second stanza which immediately follows:

> I thank God
> Through Jesus Christ
> Our Lord . . .
> (Romans 7:24-25; see also Romans 8:1-2)

Merle Meeter
Associate Professor
of English
Dordt College
Sioux Center, Iowa

COLLEGE NEWS

FROM AUSTRALIA

The beginning of 1972 proved to be an anxious time for the Faculty and Board of Directors of the Reformed Theological College. Towards the end of December there came the news of the serious illness of Kathy, eldest daughter of Professor S. Woudstra. This meant that the family would not be able to leave for Australia in time for Professor Woudstra to commence the College Year which began on February 14. With only two Professors we were constrained to think of March 15, 1965 when lectures were first held. At that time there were only two lecturers and three students for the ministry. Now there are over twenty students spread over four years. In face of such difficulties we were driven afresh to our Covenant Lord who has proved so faithful throughout the years. It is good for us to have our faith put to the test.

You can imagine the joy in our hearts when we received a letter from the Secretary of the Christian Reformed Board of Foreign Missions that they had been giving serious thought to the situation in Geelong and that they were prepared to send Professor Marten Woudstra for the first term. This arrangement had the approval of the Board of Trustees and the Faculty of Calvin Seminary where Professor Woudstra is head of the Department of Old Testament Studies. Since coming into our midst Professor Woudstra has quickly adapted himself to the College community. We have found him to be a warmhearted and gracious friend and we are thankful to the Lord that we can have the benefit of his scholarship and his helpful advice for the first months of this year.

Professor Marten Woudstra delivered the opening lecture on the subject, "The Ark of the Covenant at the Crossing of Jordan." The Reformed Church was well filled with interested friends. It was one of the largest gatherings we have seen at an opening of the College. In the lecture we were made aware that the Lord who was present at the crossing of Jordan still dwells in the midst of His people and His promises never fail. Rev. J. J. Van Wageningen was chairman. A tribute was paid by the Principal to the faithful services rendered to the College for a period of ten years by the late Professor J. A. Schep. Professor T. L. Wilkinson introduced the new students who were present and in prayer sought the blessing of the Lord for the students and professors throughout the year.

The following students have been enrolled:

Fourth Year: M. Adamthwaithe, H. Pennings, N. Teekens.

Third Year: T. Hananiel, P. Koster, A. McEwen, K. Vethaak.

Second Year: M. Dubbeld, T. Huisman, J. Koster, B. Moritz, D. Nicholds, J. Westendorp, D. Winter, B. Wearne.

First Year: J. Siegersma, G. Voss, I. H. Touzel, G. Franklin.

Godfrey Franklin comes from the Presbyterian Church of Ghana. We are expecting John Eka Surjantara from Indonesia and P. M. Thomas from the Mar Thoma Church in India.

We appreciate very much the financial support that has been given by the Churches and interested friends to the Asian Student Fund. Without this it would be impossible to have these students from overseas. This might be regarded as the missionary arm of the College and we trust that such prayerful support will continue.

There is much to encourage us as we enter this new year. There is great need for the prayers of the Lord's people. Pray for the College, Professors and students, for the family of Dr. S. Woudstra in Grand Rapids and for guidance as we seek to find a Professor of Systematic Theology. Let us not forget to thank the Lord for the generous help received at this time from the friends in the Christian Reformed Church in USA.

A. Barkley,
in "Trowel and Sword"
(Australia).

CALVIN PROFESSORS RECEIVE GRANTS

Three Calvin College professors, namely Wallace Bratt, Arthur Otten, and Stanley Wiersma, have received a total of $5,000 from the Kellog Foundation of Battle Creek, Michigan to do independent, concentrated study in the fields of their choice. Bratt is planning to study Theodor Storm, a nineteenth-century poet in Germany. Otten will visit France for concentrated study in methods of teaching French poetry. Wiersma is to work with Christopher Fry in England. The Kellog Foundation has in the past allocated funds to Calvin for summer seminars and workshops during the academic year.

A Subscription to Calvinist-Contact is an appreciated present for many occasions.

CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard-rates below:

Birth announcements $4.50
Marriage and Engagement announcements $6.00
Anniversary announcements $8.00
Notifications of death $6.00

"For Sale" and "Want" advertisements up to 25 words $4.00. Every word more 15¢.

—

For "letters under number" $1.00 extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B, Hamilton, Ont.

Ushered in, this miracle baby, gently on the wings of prayer, God himself blew the breath of life, and sent his angels to stand guard.

PAUL TIMOTHY

2 lbs. 12 oz.

born March 8, 1972.

A brother for Angela, Garry, Christine, Peter.

Thankful parents,
Ralph and Grace Mellema.

904 - 1st St.,
New Westminster, B.C.

We wish to thank our dear Lord for once again entrusting us with a child. We named her

MONICA ROCHELLE

April 18, 1972.

A dear little sister and friend for André René.

John and Elsie Boersma,
nee Brouwer.

173 San Francisco Dr.,
Hamilton 43, Ont.

With thanks to God, the Creator and Giver of Life, we announce the birth of our daughter

KERRI LYNN

on April 19, 1972.

William and Wendy Westerik.

A little sister for Yvonne, Debra, Shawn.

50 Glass Ave.,
London, Ontario.

Mr. and Mrs. Gerrit Schenk of Milton, Ont. are pleased to announce the forthcoming marriage of their daughter

MARGARET NELLY

to

Mr. MARINUS KIKKERT

son of Mr. and Mrs. Ralph Kikkert of Grassie, Ont.

The wedding will take place D.V. on May 6, 1972 at 7 p.m., in the Chr. Ref. Church of Burlington, Ont. Rev. G. Ringnalda officiating.

Mr. Doreen T. Lopers is pleased to announce the engagement of her daughter

SUSAN

to

Mr. LAVERNE SCHEERER

son of Mr. & Mrs. John Scheerer.

The marriage will take place on Saturday, May 20, 1972 at 4 o'clock in the Christian Reformed Church, Drayton, Ontario. Rev. Henry Lunshof officiating.

Mr. and Mrs. Henry VanderMeulen of Ottawa, Ont. are pleased to announce the forthcoming marriage of their daughter

HILDA

to

Mr. JOHN DE JONG

son of Mr. and Mrs. Stuart De Jong of R.R. 2, Chesterville, Ont.

The wedding will take place D.V. on June 3, 1972 at 7 p.m. in the Christian Reformed Church, Williamsburg, Ont.

WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

"U alleen, U loven wij!
(Ps. 75)

Om Hem eeuwig te kunnen loven heeft onze Hemelse Vader thans tot zich geroepen onze lieve moeder, grootmoeder en overgrootmoeder

JOHANNA HERMINA HIETKAMP,

weduwe van Gerrit Jan Marinus Enserink,

26 nov. 1888 - 5 april 1972.

Eefde:
H. Enserink-Lammers
Rekken:
G. Enserink
A. Enserink-Maag
Leiden:
F. M. Enserink-van Hulzen
Almen:
J. Enserink
T. Enserink-van den Berg
Rheden:
M. W. Enserink
M. J. Enserink-Jansen van Doorn
Lochem:
J. Schouten-Enserink
H. J. H. Schouten
Groningen:
J. G. Dwarshuis-Enserink
C. J. Dwarshuis
Waterloo, Ont.:
G. M. Ross-Enserink
G. Ross
Aylesford, N.S.:
L. Enserink
G. M. E. Enserink-Deurwaarder
Charlottetown, P.E.I.:
W. J. Kamphuis-Enserink
H. J. Kamphuis
Vernon, P.E.I.:
A. J. Enserink
J. Enserink-Pelgrum
Nunspeet:
G. W. Enserink
A. Enserink-Baalbergen
Nijverdal:
J. H. van der Strate-Enserink
J. van der Strate

Kleinkinderen en achterkleinkinderen.

Almen, "De Huurne".

After a short illness our beloved father, grandfather and great-grandfather

GEERT SCHOLTENS

was taken up to his Lord at the age of 81 years.

He has served his Saviour joyfully all his life, and dying he praised Him with hymns.

"The LORD is my Shepherd."
Psalm 23.

Emmen, The Netherlands,

April 18, 1972.

Jan and Lies Scholtens, Haarlem.
Willy and Lucas van Ess, Emmen.
Harm and Riek Scholtens, Emmen.
Henk and Lammy Scholtens, Hoogeveen.
Hilda and Jacob Binnema, New Glasgow, N.S.
Trijntje and Henk Binnema, Hoogezand.
Elzo and Bep Scholtens, Hoogeveen.
Giny Scholtens, Ermelo.
Henny and Herbert De Vos, Galt, Ont.
Sjouk and Piet Walther, Den Haag.

and 50 grandchildren,
3 great-grandchildren.

The Lord has called into His Glory our dearly beloved wife and mother

JENNEKE VERSLUIS,
nee SCHERMERS,

in her 41st year.

Gerard Versluis
John
Trudie
Cora
Gary
Ronald.

21 April 1972.

26 John St.,
St. Catharines, Ont.

The interment took place at the Pleasantview Memorial Gardens, April 24, 1972.

Our deepest sympathy goes out to the family of

B. MERKUS,

of Guelph, Ont., in the loss of their husband and father.

Thankfully we remember that he was a very faithful member of the John Calvin Christian School Society.

We pray for the Lord's sustaining grace.

The Board of
John Calvin Christian School Society,
Guelph, Ont.

FOR RENT,
LONG TERM LEASE

16 acres farm, excellent gardening soil, including 2 bedroom house in good condition, with all conveniences and two-car garage. Two greenhouses and storage building. Full line of machinery. Niagara district at the edge of town. Letters to Box 3050, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

BAKERY

fully equipped — includes modern residence — excellent income. E. D. Langevin, Broker, Box 93, Wasaga Beach, Ontario. Phone no. 705-429-2424.

HOUSE FOR SALE

In Grand Rapids. Four bedrooms, 1½ baths, panelled utility room. Near old Calvin Campus. W. L. Ettesvold, 922 Calvin Ave., S.E. Grand Rapids, Michigan.

HALLMAN ELECTRONIC ORGAN

Cathedral model #30, reconditioned and in good playing order. Full A.G.O. specification. Perfect for church or pipe organ student. Price of $1125.00 includes tone cabinet. Telephone 519-742-0557.

Wedunaar, nog jong van hart, in the Ottawa area, zou graag

KENNISMAKEN

met een nette vrouw in de leeftijd van 50 tot 60 jaar. Brieven onder No. 3048, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Turkey Broilers

Good buildings, fan ventilation, etc. etc. — basic quota 132,720 lbs. (3 crops in 1972). 41 acres level land. Good 8-room house. Full information on request — no obligation. (Make an offer!)

FRED W. BRAY
REAL ESTATE BROKER
357 Upper Paradise Rd., Hamilton 43. Phone (416) 389-0344.
Write or phone for definite appointment.

For Wedding Anniversaries see page 8.

TEACHERS WANTED

The Clinton and District Christian School needs a

TEACHER

for the grades 6 and 7 combination. Please send applications to the principal, Mr. R. Schuurman, Box 658, Clinton, Ont.

The Education Committee of Calvin Christian School of Hamilton invites applications from teachers qualified to teach

MUSIC AND/OR ART

on a part-time basis. We are interested in persons who could teach five half days per week. Request application blanks or additional information from the Principal: W. H. Hultink; Calvin Christian School, 547 West Fifth Street, Hamilton 41, Ont. Phone 385-2045.

The Kingston Christian School is in need of a

TEACHER

for the combined grades 4 and 5 for the 1972-1973 schoolyear. Send your application or inquiry, stating qualifications, experience and references, to Mr. A. E. Van Dyke, Principal.

Springdale Christian School invites applications for

A TEACHING PRINCIPAL
and a
TEACHER

for the primary grades. Send your applications to Mr. H. Meinema, principal, R.R. 4, Bradford, Ont.

TIMOTHY CHRISTIAN SCHOOL
WILLIAMSBURG, ONTARIO

Our school needs a qualified and (preferably) experienced

GRADE 5+6 TEACHER

for the schoolterm 1972-73. The class will have 25 pupils. Please send your applications to Mr. J. Kooistra, Principal of the school.

John Knox Christian School of Wyoming, Ont. invites applications for

A TEACHER

for our grade 3 and 4 class. Send applications to J. Vreugdenhil, principal, Box 81, Wyoming, Ont.

The Victoria Christian School Society is in need of a

PRIMARY TEACHER

starting Sept. 1972. Requirements: Experience at primary levels, and preferably a Music Major. Kindly contact the principal, Mr. H. van Huien, 2560 Shelbourne Street, Victoria, B.C.

Durham Christian High School invites applications in the following areas:

ENGLISH
MATH
SCIENCE

Experience preferred. Interested applicants contact R. Siebenga, principal, Box 238, Bouwmanville, Ontario.

The Edmonton Society for Christian Education will receive applications for the following positions

JUNIOR HIGH FRENCH
ONE GRADE 6 TEACHER
TWO GRADE 5 TEACHERS

one of whom should preferably be able to teach music in the intermediate grades.

Send all applications to Mr. A. Otten, Calvin Christian School East, 11515 - 36th St., Edmonton, Alta.

The Timothy Christian School of Rexdale, Ont. needs a teacher for grades 4 and 5. Special interest and qualification for part-time

REMEDIAL TEACHING

will be required. Please apply and arrange for an interview. Phone 416-741-5770, Mr. K. Bergsma, Principal.

The Calvin Christian School of Dundas, Ont. needs for the schoolyear 1972/73 a teacher for the

PRIMARY GRADES

Please send applications to Mr. F. Burghgraef, Principal, R.R. 2, Ofield Rd. N., Dundas, Ont.

The Essex Christian School Society invites applications for a

TEACHING-PRINCIPAL

for the year 1972-1973, in a modern, tow classroom school. Please send applications before May 8, 1972 to Mr. H. Vandervecht, Secretary, Box 896, Essex.

Oshawa's Emmanuel Christian School Society requires a

PRINCIPAL

for next school year. Experience is preferred. Apply to Abel Zwart, 383 Adelaide Ave. E., Oshawa, Ontario. Phone: 416-723-5057.

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Write, giving all experience and personal background, to Box 3049, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

From the Mailbox

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Communism and Capitalism

I'd like to make a few observations about the anti-communism article by Pastor Jim Kennedy (April 10 issue). I think the author raises some very valid and timely concerns for the whole Christian community. Communism, as practised in the USSR and mainland China, is totally opposed to the Christian way of life. As such, we should try to counteract communism by working hard at expressing our Christianity in our total lifestyle.

However, that article is also misleading in some important ways. Statements such as the one about American "disarmament" (based on a Readers Digest "exposé") are surely open to debate, and strike me as scare-tactics. The tone of the entire essay is akin to the McCarthy atmosphere in the early 1950's. But perhaps most deceptive of all is the link Pastor Kennedy fashions between religion and capitalism. Parts of the article suggest that the fight against communism is waged by Christians aided by capitalists. And then I say "NO."

To make Christianity and capitalism faithful allies is to misconstrue the nature of Christianity and capitalism alike. As a young Christian, I'm prepared to fight against any ism, against any way of life which is not Christian. And I hope that Christians throughout the world will do that — in obedience to Christ. To the extent that any ism becomes a totalitarian way of life, it tresspasses upon the total commitment of the Christian to his Lord. And whenever capitalism, democracy, humanism, communism, or even law philosophism attain that dubious stature of a total lifestyle, as a Christian I'll be opposed to any one of them. My positive commitment is to serve Christ everywhere and always. I pray that my Lord will give me strength to avoid allying with any ism.

Let me finish by contrasting a few situations under the total way of life of communism and that of capitalism. In communist countries, church buildings are closed down, and Christians are persecuted; in capitalist countries, very elaborate edifices are built ("keep up with the Jones' church down the block"), and Christians have often allied themselves with civic religion. There is no freedom of the press in communist states; in capitalist countries, this freedom is practised — if you can pay for it. In the USSR, the arts are subject to state control; in capitalist nations, the arts are subject to economic control — witness our popular culture. Under communist control, many liberals and other types of opposition people are imprisoned or killed; in capitalist systems we also have political prisoners (the Berrigans), and "kill" people over and over again by denying them their rights, their creativity, their opportunity, etc. "How many times must a man die before..." Any ism means problems and ends in death.

I think Kennedy's insights into communism should be blended with what Hendrik Hart and Carl McIntire Jr. have said about the American mixture of democracy and capitalism, which when forged together as a total way of life, spells death throughout the entire world. I hope we hear more from Pastor Kennedy — in an area where by God's grace he has been vital — his Coral Ridge "system" of evangelism.

Cordially,
Bert Polman
Minneapolis, Minn.

Ontario Labour Relations Board and CLAC

In the Pulpit and Pew page of April 3 the decision of the Ontario Labour Relations Board on the Theodore Hogeterp case was published. In particular paragraph 12 of that decision was quoted in full, in which the CLAC was criticized to such an extent that one of the Board members disassociated himself from the views and opinions expressed in paragraph 12.

The CLAC requested the Board to delete paragraph 12. The Labour Board dealt with this request as follows:

1. Counsel for the Christian Labour Association of Canada, by letter dated February 24, 1972, has requested the Board to delete paragraph 12 from its decision dated February 3, 1972 in this matter on the grounds that reference is made to the Christian Labour Association of Canada who is not a party and accordingly did not have an opportunity to make representations on its own behalf in these proceedings.

2. Although the Christian Labour Association of Canada was served with notice of hearing in this matter, it was not a party and did not participate as a party in these proceedings. While paragraph 12 may serve as a caution to CLAC with respect to its future activities, especially if the evidence on which the Board based its comments contained in paragraph 12 is descriptive of a common practice of the CLAC, it is recognized by the Board that because CLAC was not a party to these proceedings it accordingly is not bound by any of the Board's comments made with respect to it.

3. However that may be, in all the circumstances of this case we are of the view that no useful purpose would be served if the Board were to delete paragraph 12 from its decision of February 3, 1972 as requested in the letter of February 24th.

for the majority.
"J. D. O'Shea"

April 10, 1972.

DECISION OF BOARD MEMBER J. D. BELL:

Again I disassociate myself from the views and opinion expressed by the majority in paragraph 12 of the decision of February 3, 1972 and would direct its deletion.

"J. D. Bell"

April 10, 1972.

SALEM

(Continued from page 9)

Marriage Improvement Conferences

Two Marriage Improvement Conferences have so far been held: one in Port Burwell in December 1971 and one in Ancaster in March 1972. I think I may say that these have been very favorably received. Comments from the attending couples indicated this and so did the eagerness and seriousness with which the participants followed the sessions. That there were more applications than could be accepted is further evidence that we shall probably have to organize more than two of these Conferences per year. Their financial structure may also have to be reexamined, again depending on Salem's annual income.

Expansion

I have no doubts that the decision, taken last September, to see clients right here in London twice monthly, was much appreciated. Having started on this road, it is hard to imagine that this course would be abandoned. Salem wants to serve the province of Ontario and in how far this can be realized will in the first place depend on the need shown by the members. Other considerations are the physical limitations of our professional staff, the necessity for this staff to form a team (as was so well expressed by a member from London) and again our financial situation. We shall have to review this problem at regular intervals.

The possibility of giving psychological or psychiatric services to private Christian Schools has been mentioned before at annual meetings and in Newsletters. This issue is moving extremely slowly and the main obstacle seems to be that there is no close cooperation between the schools on matters like these. Each school is self-controlled and as a result some schools have found the local mental health resources to be satisfactory, in some the interests are focussed on other facets of school life than on the mental health of the students, in some the problem is just not recognized, and there are also schools that would very much like to cooperate with Salem.

An exploratory meeting with representatives of the Niagara District Principals Club, the Toronto Principals Club, and the Ontario Alliance of Christian Schools is scheduled for April 1972 and we shall keep the membership informed of new developments.

Publicity

In the past year the members received four Newsletters to inform them of various activities and to share some thoughts with them. In addition several articles were written for "Service Indeed", the publication of the All Ontario Diaconal Conference of the Christian Reformed Church, and for Calvinist-Contact. Reports of board meetings were sent regularly to the papers of all supporting churches and to Calvinist-Contact. A novelty is the recent inclusion in our Newsletters of short articles on Sex, written by Douwe Zuidema of Toronto. We hope they will fill a need and perhaps bring responses from the members.

Real Estate

The Association's farm near Brampton has received an increasing amount of attention lately, apparently because of its location in connection with area development. An offer to buy 75 of the almost 100 acres (subject to approval of the membership) was turned down by the Board in February. It was felt that the idea of a larger center, offering a variety of mental health services through a team of experts should not be abandoned, especially now our Clinic is expanding.

However, it is quite conceivable that the Association could gain a substantial profit some time in the future by selling the entire present farm and buying another property of similar suitable acreage and in the same vicinity. In order not to lose a unique opportunity to increase our capital, the Board will be asking the approval of the membership to proceed along these lines if the occasion arises.

Last fall a new three year lease was arranged with the present tenants of the farm. The house Salem owns in Bolton (The Bickford residence) was also put up for sale, but so far no offer has been accepted.

Finances

I have already mentioned that the present income would not enable us to pay for a second staff member or to continue arranging Marriage Improvement Conferences at a nominal charge. We would have to either reintroduce fees for counseling or draw on our capital. This capital is of course earmarked for a future permanent building.

Part of our capital is still invested as private loans to other Christian organizations, although it was decided more than a year ago not to engage in this kind of investment again. A loan to the Committee for the Christian Fellowship Centre in Galt, organized within the Ontario Classis of the Reformed Church of America, has been refunded except for an interest payment. A loan to the Emanuel Christian School Society of East Toronto, in the amount of $40,000 and bearing 9% interest, was extended till the end of April 1972, after which it is callable upon three months notice.

Another organization, Christian Horizons for Exceptional Children, is well known to Salem's membership for its summer camps for mentally handicapped children, which your Board fully recommends and therefore supports in some small measure.

Acknowledgements

Through a coincidence of circumstances four of the five board-members whose term has expired this year have declined to be nominated again. They are Reverend W. Kroon, Mr. H. Nieboer, Dr. John Oosterhuis and Mr. John VanStaalduinen. These gentlemen deserve our sincere thanks for having given their time and energy to Salem. I trust they will not forget our organizations as it struggles on through the years. Futher, I want to express my appreciation to all Trustees for what they have contributed, at board meetings and otherwise, and I am sure I speak for all of you in doing so. Members of the various committees, Mrs. Didy Prinzen and Mr. Walter Vos from the office in Oshawa, all who have cooperated with Salem in various capacities and everyone who has given the organization his generous support, I want to thank you very much in the name of the Board for what you have done.

Finally, all this work has been possible only through the grace of our Lord. Let our desire and our prayer be that we may be faithful to Him as we go on with our task.

A. Vandermaas.

Citizens Group Seeks Tax Break for Parents with Nonpublic Schools

Washington, D.C. (EP) — A coalition of leaders from nonpublic schools representing all faiths has been formed to seek federal tax credit legislation for parents of children in private and parochial schools.

Citizens Relief for Education by Income Tax (C.R.E.D.I.T.) is chaired by a rabbi. Vice chairman is a Lutheran of the Missouri Synod. The combined constituencies of C.R.E.D.I.T. numbers approximately 5,000,000 children in schools operated under Protestant, Catholic, Jewish and private auspices.

The chief objective of the organization is to seek enactment of legislation at the earliest possible date which will provide a federal income tax credit for a part of the nonpublic school tuition assumed by parents of children in such schools. Numerous bills for this purpose are now pending in Congress. The coalition believes that federal income tax credits are a constitutional means of correcting the inequities suffered by nonpublic school parents.

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May 8	May 5	May 3 noon
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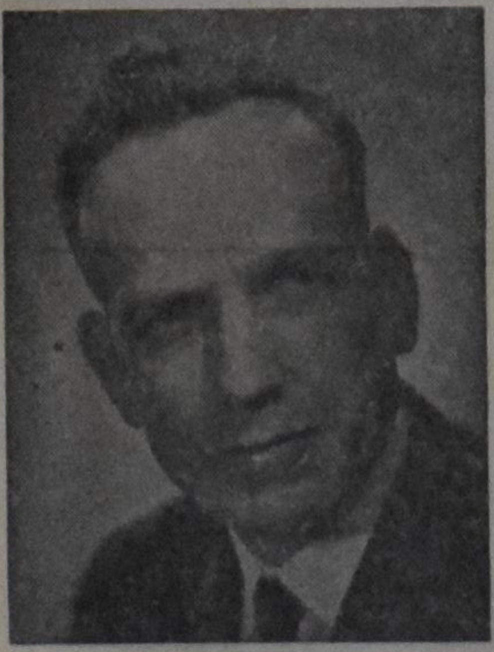
CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G· Schrotenboer



The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report of his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: **Introduction — The Africaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Petty Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.**

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